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ROYAL IRISH ACADEMY, *Irish*

TODD LECTURE SERIES.

VOLUME I.—PART I.

MESCA ULAD:

OR,

THE INTOXICATION OF THE ULTONIANS.

WITH

Translation and Introductory Notes,

BY

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W. M. HENNESSY was elected the TODD PROFESSOR for 1882-84. The first series was delivered during the Session 1882-83. The Lectures on the *Mesca Ulad*, as revised by the author, are now published. The others, left unrevised at the time of his decease, will be revised and published with as little delay as possible.

January 21, 1889.

THE MESÇA ULAD:

OR,

THE INTOXICATION OF THE ULTONIANS.



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INTRODUCTION.

THE following curious Tract, now for the first time published, has not hitherto received from the students of ancient Irish literature the notice which in my opinion it deserves. The late Professor O'Curry, who has done so much to draw the attention of European scholars to the rich stores of genealogical, mythological, and philological materials contained in Irish mss., in his account of the *Book of Leinster*, dismisses the *Mesca Ulad* with a brief reference.¹ His learned friend and colleague, Dr. John O'Donovan (who unhappily was not destined to complete his calendar of the Irish mss. in the Library of Trinity College, Dublin), appears to have made but little use of the composition, the importance of which was first brought under public notice through the lucid summary of its contents published by Dr. Robert Atkinson, in connexion with his able Introduction to the Lithograph copy of the *Book of Leinster*.

The *Mesca Ulad* is not mentioned in the list of ancient Irish Tales contained in the *Book of Leinster*, p. 189, *sq.*, which has been printed by O'Curry (*MS. Materials*, p. 584, *sq.*). It does

¹ "The *Mesca Ulad* [or Inebriety of the Ultonians], who, in a fit of excitement, after a great feast at the royal palace of Emania, made a sudden and furious march into Munster, where they burned the palace of *Teamhair Luachra*, in Kerry, then the residence of *Curoi Mac Dairé*, King of West Munster. This tract abounds in curious notices of topography, as well as in allusions to and descriptions of social habits and manners."—*Lectures on MS. Materials*, p. 185.

Further on, Prof. O'Curry, in noticing that the Tale in the *Book of Leinster* is "imperfect at the end," observes that it "can be made perfect by the fragment of it already mentioned in *Leabhar na h-Uidre*."—*Ib.* 187. But unfortunately this is not so.

not seem to have been one of a special class of the so-called Historico-Romantic narratives enumerated in the List referred to; in which narratives, it must be confessed, the romantic element prevails over the historical. It is, in fact, so far as I am aware, the only story to be found in the existing remains of ancient Irish Literature, the chief feature of interest in which is based upon the result of a drunken revelry. It has been suggested by an intelligent friend who regards most of the Irish stories illustrative of the Heroic or Mythic period of Irish tradition as merely rude imitations of similar productions in the classical Literature of Greece and Rome, that the riotous procession in the *Mesca Ulad* was perhaps borrowed from incidents in the *Bacchanalia* and *Dionysia*. But it is scarcely necessary to observe that the *Mesca* has really nothing in common with the festivals in honour of Bacchus. And the wild midnight tour of the inebriated Ulidians, from *Dun-da-benn* near Coleraine, to *Tara-Luachra* on the confines of the present counties of Limerick and Kerry, was no doubt merely invented by the author to account for the destruction of the southern Tara under circumstances calculated to enhance the reputation for valour of the Northern warriors.

The site of this Tara-Luachra (or *Temair-Luachra*, the Irish form) has not been identified. Professor O'Curry places it in Kerry, but without indicating its probable site (*MS. Materials*, p. 185); and Dr. O'Donovan, in a note to the Four Masters, at A.D. 1580, states that "its situation is still pointed out by *Beal-atha-na-Teamhrach* ('Ford-mouth of Tara'), a ford in the parish of Dysart, near the little town of Castle-Island, in the county of Kerry." But it is most likely that *Tara-Luachra* was situated at a point much farther to the west in the range of mountains called Sliabh-Luachra, which divide the county of Limerick from Kerry. It is obvious that this must be the case, for the following reasons:—The Four Masters, who are generally correct in matters of Irish Topography, record, under the year 1580, that the Lord Deputy of Ireland (Sir William Pelham), on his way from Connello, in the Co. Limerick, to Kerry, "pro-

ceeded to *Teamhair-Luachra*, and thence to Tralee." Now, Pelham himself, in a letter to the Lords Justices, under the date of March 29th, 1580, writes: "We entered Conneloughe in two companies, Ormond towards the Shennon side, and I upwards towards Newcastle We encamped in two places not far distant one from the other, near Desmond's first and most ancient house of Shenet The next day we encamped before the Castle of Glanne [Glin] upon the river of Shenan We determined to pass the mountain towards Dingle

"On the 16th we entered Sleulogher, in which mountain (being in the narrowest place 16 miles broad, and accompted 50 miles in length), we encamped one night in Dowan [Duagh, Co. Kerry] by the river of Viall [Feale], near a place of the Earl's called Fort Renard [Portrinard]. From thence we marched the next day to Tralighe [Tralee]" (*Carew MSS.*).

It follows, therefore (if the statement of the Four Masters is correct, as it probably is), that in going from Newcastle West, in the south-west of the county of Limerick, by Shanid and Glin, to Duagh on the Feale (a few miles to the S. E. of Listol in Kerry), the Lord Deputy must have passed by *Tara-Luachra*. The site of this ancient palace must consequently be sought for in the space comprised in a triangle, the base of which would stretch from Newcastle West to Duagh in the barony of Clanmaurice, Co. Kerry—the apex being Glin on the Shannon. This would place the site of *Tara-Luachra*¹ at some point of the

¹ Besides *Temair-Luachra* (or *Tara-Luachra*), and the better known *Temair-Mide* (or Tara of Meath), there were several other places famous in ancient Irish history and tradition, the first member of which was *Temair* ("a place from which a prospect is commanded." O'Don.; *Suppl. to O'Reilly*). O'Donovan (*loc. cit.*) has furnished several instances, which have been supplemented by Dr. Joyce (*Names of Places*, Series 1., pp. 271-2). Of these, the most noted in ancient history seem to have been: I. *Temair-duni-Fintain* (O'Curry, *Manners and Customs*, III., 530). II. *Temair-na-h-Arda*, now probably Tara, barony of Upper Ards, Co. Down. III. *Temair-Subha*, which O'Donovan (p. 96, *Book of Rights*) would identify with *Tara-Luachra*, but without authority. IV. *Temair-Erand*, also regarded by O'Donovan as identical with *Tara-Luachra*. This is hardly likely. In *Senchas na relec* (*Lebar na h-Uidre*, p. 51, b) *Temair-Erand* is stated to have been a place of sepulture of the *Cland Pedad* (i. e. the Conarian and Ernaian race, who occupied a

mountain range of *Sliabh-Luachra* much farther to the north than the locality in which O'Donovan was inclined to fix it.

In the opening part of the story it is stated, that when the mythical race known in Irish Romantic history as Tuatha-de-Danann had been 'circumvented' by the astuteness of the Milesian invaders, the Milesian Judge Amargin divided the soil of Ireland between his own people and the T. d. D. ; giving to the latter the half of the country that was *sis* ('underneath'), and the surface (or 'other half') to his own *corp-fini*, or corporeal sept ; whereupon the T. d. D. went "into hills and fairy places,"¹ so that they spoke with *sidhe* under ground."²

The name *sid*, or *sidh* (pron. *shee*, as in *ban-shee*), was anciently applied by the Irish people to a hill or mound, the interior of which was supposed to be inhabited by fairy-folk, who were called *side* (pron. *shee-e*), or *aes side* ('people of *sid*'). O'Flaherty speaks of the *aes side* as follows : "*Viros Sidhe vocant Hiberni aërios Spiritus, aut phantasmata ; ex eo, quod ex amœnis collibus quasi prodire conspiciantur, in quibus vulgus eos habitare credit : quæ collium talium ficta habitacula à nostris Sidhe vel Siodha dicuntur*" (*Ogygia*, 200). Dr. O'Donovan (*Suppl. to O'Reilly*, v. *sidh*) has suggested that *sidh* may be derived from *sidhe*, a "*blast of wind*, which may figuratively signify an aerial or spiritual *being*, similar to the Latin word *spiritus*, which originally signified *breath*." But the late-

great portion of the territory forming the present counties of Cork and Kerry. V. *Temair-Mairci*, where, according to *Leb. na h-Uidre*, 42, b, the celebrated Find mac Cumail was born and nursed. It was probably in *Sliabh-Margi* (or *Sliabh-Marague*) in the Queen's County. VI. *Temair-Broga-Niad* (or Tara of Brug-Niad). O'Flaherty (*Ogygia*, Book III., cap. 44) places it in Leinster. But it must have been the name of a place in the eastern part of the present county of Roscommon (probably in the parish of Kiltoom, bar. of Athlone), where O'Don. says, *Suppl. to O'R.*—voc. *Teamhair*—that there is a townland called *Rath-Teamhrach* ("Rath of Teamhr"). See *Keating's History* (Reign of *Eochaid Feidlech*).

¹ *i sidbrugib* (dat. pl. of a word comp. of *sid* and *brug*).

² *cu ra accallset sida fo thalmain dóib*. I would have preferred understanding this to convey that the T. d. D. were *regarded* (after their dispersion) as underground *sidhe*, or fairies ; but the construction of the clause in the original would not admit of such an interpretation.

Mr. O'Beirne Crowe (*Daim Liacc*: Dublin: Fowler, 1867, p. 8) considered *sid* to signify a burial-place or "vault for the dead," and *side* the subjects buried there; comparing *sid* with *situs*, and *side* with *siti* ("Vere nam *siti* dicuntur hi qui conditi sunt." Cic. Leg.).

Crowe's view regarding the character or use of the *sid* as a place of sepulture receives some countenance from an important statement in the fragment of the *Táin bó Cualnge* contained in *Lebor na hUidre* (p. 63, 2), where it is said that after Cuchulaind had slain one Fraech, the body of the latter was taken into a *sid*. *Cóinti an dunad nule Fraech, conaccatár banchuri i n-inaraib úanib for colaind Fráich maic [F]ídaid. Focessat úadib issa sid. Sid Fraich ainm int sida sin iarom.* "Fraech was lamented by the whole army. They observed over Fraech's body bands of women in green garments, who bore it from them into the *sid*. *Sid-Fraich* was the name of that *sid* afterwards."

In support of the opinion that *sid* generally meant a caved hill, it may be added, that in a passage in *Agallamh na Senorach*, or "Conversation of the Seniors" (*Book of Lismore*, fol. 206, a, 1), Cailte Mac Ronain, represented as describing to St. Patrick a journey which he made to the mansion of a celebrated Fairy Queen, is made to say *tancamar co dorus int sida* ("we came to the door of the *sid*"). The subject is too important to be discussed fully in this place.

The word *brug* (the second member of the compound *sid-brug*) has usually been understood as especially signifying a mansion, palace, or 'burg.' O'Donovan seems to have thought so; but in his Supplement to O'Reilly's Irish Dictionary, *in voce*, he has given several examples which tend to show that it had a wider signification. In the Brehon Laws, *brug* is explained as *feram*, "land"; from which, no doubt, comes *brugaid*, a "farmer." In O'Clery's Irish Glossary, *brugh* is put for *baile*, a "place" or "town." And in the Annals of the Four Masters, under A.D. 1376, the words *a mbuigh ocus a mbailte* (acc. pl. of *brugh* and *baile*) are used to express "their cities and towns." In an account of the Israelites contained in the *Leabar Breac*,

the limits of David's kingdom are stated to have been (p. 130, a) *otá dithreua dán co brugib bersabé*, "from the deserts of Dan to the *brugs* of Beersheba," where *brugaib* (dat. pl. of *brug*) could hardly have been used to signify "plains," but rather *burgs* or towns (see Winer's *Bibl. Realwoerterb.*, Leipzig, 1847, v. *Berseba*). In Irish topography, also, the word *brug* is frequently used in the sense of Lat. *burgum* (comp. *Brug-rig* and *Brug na n-Deise*, "Burgum regis" and "Burgum Desiorum"), the Irish names respectively of the towns of Bruree and Bruff, in the Co. Limerick. But it appears certain that *brug* also meant a plain. In a passage in *Lebor na hUidre* (p. 104, a), where Cuchulaind is represented as saying *rosirius indiu morbrugi Erend*, "I have to-day searched the great *brugs* of Eri," the names of the *brugs* mentioned correspond with the names of the principal ancient Irish plains, as the plains of Brega, of Meath, of Murrisk, the Curragh (of Kildare), &c. In proof of this, the following may be quoted from the ms. Rawlinson, 502 (Bodleian Library):—

Filet ann BRUGI blathi
bithura cach bithrathi (20, a, 1.)

"Flowery plains are there,
 Ever fresh each lasting season."

And

Cuaird cacha faithchi foleith,
Cona grenchaib airgididib ;
Cona BRUGAIB fo blaith bil,
Cona lubaib ligaidib. (19, b, 2.)

"The circuit of each 'green' apart,
 With its silvery borders ;
 With its *brugs* under bright bloom,
 With its brilliant plants."

Very interesting is the passage in which Cuchulaind is represented as instructing his charioteer, Loeg mac Rianganbra, to watch the approach of midnight (p. 13). "Go out, O my master Loeg" (says Cuchulaind) ; "observe the stars of the air,

and ascertain when mid-midnight comes; for often hast thou been watching and waiting for me in far distant countries." It is added that Loeg went out and watched, until midnight came, and then returned and said, "It is midnight now, O Hound of the Feats." There is very little authority here for attributing a knowledge of astronomy to the ancient Irish—a science with which they seem to have been entirely unacquainted. But if the old Irish did not know astronomy, they appear to have been well acquainted with the topography of the country, as may be inferred from the curious itinerary given on p. 15, in describing the course of the riotous cavalcade from *Dun-da-benn*, in the north of Ireland, to *Tara-Luachra*, in the south. Starting from *Dun-da-benn* ("fort of two peaks," Mountsandel, near Coleraine), they are represented as going to Cathair-Osrin,¹ thence to Li-Thuaga,² and southwards to *Dún-Rigain*;³ to *Ollarbi*⁴ and along the borders of *Ollarbi* into the plain of *Macha* [in the Co. Armagh]; into *Sliabh-Fuait*,⁵ and to the "Watchman's ford"; to a place called the *Port-noth* of Cuchulaind; into the plain of *Murthemne* [in the north of the present Co. of Louth]; into the territory of *Saithi*;⁶ across *Dubid*;⁷ across the Boyne, into the plains of Bregia and Meath; through the old plain of "*Lena*"⁸ the Swineherd"; into *Claithar-Cell*;⁹

¹ *Cathair-osrin*. Not identified.

² *Li-Thuaga*. South of Mountsandel, on the Bann. *Tuag inber* was the ancient name of the mouth of the Bann River. Li-Thuaga was probably the residence of a tribe called *Fir-Li*, or men of *Li*, whom Dean Reeves, following Mac Firbis, places on the west side of the River Bann. (*Adamnan*, p. 52). See also Reeves' *Down and Connor*, 296, 330.

³ *Dún-Rigain*. Not identified.

⁴ *Ollarbi*. Supposed to be the old name of the Six-mile-water River, Co. Antrim.

⁵ *Sliabh-Fuait*. The most remarkable of the "Fews" Mountains in the s. of the Co. Armagh.

⁶ *Saithi*. Not identified.

⁷ *Dubid*. Apparently some river a little to the north of the Boyne.

⁸ Plain of *Lena*; or *Magh-Lena*; a plain near the present town of Tullamore, in the King's County, celebrated in Irish stories.

⁹ *Claithar-Cell*. Probably the old name of the territory of the *Fir-cell* (now represented by the barony of Eglisli, King's County).

across the *Brosnachs* of *Bladma*,¹ keeping their left hand towards *Bernan-Ele*,² and their right towards *Sliabh-Ebhlinni*;³ across the river of the O'Cathbad;⁴ into the "great plain of Munster," and through the middle of *Artinè*,⁵ and to *Smertaini*,⁶ keeping their right towards "the white rocks of *Loch-Gair*";⁷ across the river *Maig*, to *Cliu*⁸ of Mal son of Ugaine, in the *Deise-beg*, the land of Curui mac Daire.

Scarcely less remarkable, in regard to the acquaintance of the ancient Irish with the topography of the country, is the description alleged to have been given by Cuchulaind, as he stood on the hill of Knockany (not far from the village of Hospital, in the barony of Small County, and County of Limerick), formerly called *Aine-Cliach* (or *Aine* of *Cliu*). Speaking to his charioteer Loeg, he asks, "Say, my master Loeg; knowest thou in what territory we are."

"I know not indeed," answered Loeg.

"But I know," said Cuchulaind. "This to the south is *Cenn-Abhrat* of *Sliabh-Cain* [a conspicuous hill to the south of

¹ *Brosnachs*. The two Rivers Brosna, which, rising in the Slieve Bloom Mountains, flow through the King's County into the Shannon.

² *Bernan-Ele*; or "Gap of Ele"; now the well-known Devil's Bit Mountain.

³ A range of Mountains extending from near Nenagh, in the Co. Tipperary, into the Co. Limerick. See O'Don. *Suppl. to O'Reilly*; v. *Sliabh-Eibhlinne*.

⁴ Now known as the Nenagh River, Co. Tipperary.

⁵ *Artinè*. This is probably a mistake for *Martinè*, which was the name of a Firbolg tribe anciently inhabiting a district round the village of Emly, in the S.W. of the County Tipperary.

⁶ *Smertaini*. A locality in the north of the present County of Limerick, not identified.

⁷ *Loch-Gair*. Now *Lough-Gur*; a lake in the Barony of Small County, Co. Limerick, near which are some remarkable pillar-stones. (See *Ord. Survey Map* of Limerick, sheet 32).

⁸ *Cliu*. There were several districts in Ireland anciently called *Cliu*. The name is of interest to the philologist, as well as to the student of topography: to the philologist, as furnishing a good example of a class of nouns terminating in the nomin. in *u*, and forming the genit. in *ach* (as *Cuanu*, gen. *Cuanach*; *Fiachu*, gen. *Fiachach*, &c.); and to the student of Irish Topography, as giving the simple nomin. form of the name of many a district hitherto usually written *Cliach* (the gen. form). In the Irish notes in the *Book of Armagh* (18, a, 1) mention is made of a small tribe in *Cliu*. The context makes it apparent that the writer referred to a place in the

Ardpatrick, Co. Limerick]. The mountains of *Eblinni* are these to the north-east [the *Sliabh-Felim* mountains]. That bright *linn* which thou seest is the *linn* of Limerick. This is *Druim-Collchaili*, in which we are, which is called *Ani-Clíach*, in the territory of the *Little Deise*. Before us to the south is the host, in *Cliu-Mail-mic Ugaíne*, in the land of Curui son of Daire son of Dedad." (*Infra*, p. 17.)

Quoting the foregoing description, Dr. O'Donovan says: "I viewed these mountains from *Cnoc Aine* on the 5th August, 1840, and found this description remarkably correct." (*Suppl. to O'Reilly v. Sliabh Eibhlinne*.)

Returned to his companions, who were waiting in a position to the south of Knockany, Cuchulaind is questioned by King Conor as to the proper place for an encampment for the northern bands. "Old *Oenach-Clochair*¹ is here," answers Cuchulaind, "and this rough winter season is not a "Fair-time." And *Tura-Luachra* is on the slope of Ir-Luachair; and in it are the residences and structures." (*Infra*, p. 19.)

present County of Carlow. This was probably the place alluded to by the Four Masters, under A. M. 5090, as in Idrone [in that county]. But in his translation of the entry Dr. O'Donovan renders *cath Clíach* by "battle of *Clíach*," instead of "battle of *Cliu*." This error has been repeated in other entries. That the gen. form has been here (and elsewhere) used for the nomin. is pretty certain. The writer of the *Book of Lismore* gives *Clíach-Mail* as the gen. form of *Cliu-Mail* (p. 176, b).

¹ *Old Oenach-Clochair*. "The old 'fair-green' of Clochar." A place much celebrated in old Irish legends, and reasonably supposed to be represented by the name of the Parish of *Monasteranenagh* (the 'Monastery of the Aenach,' or fair-green), near Croom. In the curious tract entitled *Senchas na relec* ('History of the Cemeteries') in *Lebor na h-Uidhre*, p. 51, b, the men of Munster are stated to have been anciently interred in *Oenach-Culí* and in *Oenach-Colmain*. The *Oenach-Colmain* here referred to must be different from a place of the same name in Leinster, alluded to in the *Annals of Ulster* under A. D. 826, and by the Four Masters, under A. D. 940. But if any credit may be given to a statement in *Agallamh na Seanorach* (*Book of Lismore*, 206, a), *Oenach-Culí* was the old name of "Old *Oenach-Clochair*." In a curious poem in the *Book of Leinster* (p. 206, b), the course run by horses, at the games of *Oenach-Clochair*, in which Find mac Cumail is said to have assisted, is described as from the *Oenach* (or fair-green) to the "Rock over *Lough-gair*."

The "residences and structures" must have been of a very fragile kind, as after most diligent investigation O'Donovan, who possessed an instinctive talent for discovering the sites of places renowned in old Irish history, failed to discover any substantial traces of the palace of *Tara-Luachra*, the chief residence of King Curui mac Daire.

When the Ulidian bands found themselves in the neighbourhood of *Tara-Luachra*, the stronghold of a hostile tribe, they determined, on the suggestion of Celtehair son of Uithidir, to encamp there for a day and night, in order, by an exhibition of courage and bravery, to secure a safe retreat. For, as Celtehair is made to say (p. 19), "it is not 'a fox's track' with us in valley, or waste, or wood." (Meaning thereby, that they could not retire stealthily, like a fox through a wood, in view of their enemies.)

The Ulidians did not know that their approach was watched by persons duly appointed to guard the occupants of *Tara-Luachra* against surprise. Queen Medb of Connaught, with her King-Consort Ailill, were the guests of King Curui at the time (having come to *Tara-Luachra* to see their son, who had been given in fosterage to Curui). And as Medb was a "provident woman," she had placed watchers on the ramparts of the fortress, to give notice of the advent of strangers (*ib.*). The dialogue represented as having occurred between the warders *Crom-Darail* and *Crom-Deroil*, regarding the appearance of the approaching bands of Ulidians, is interesting in many respects. Disputations of the kind are often met with, however, in ancient Irish Tales. The poetical version of the dispute is relieved from actual dulness by a pretty fancy in the 3rd stanza, p. 25, in which one of the warders, confuting the opinion of his companion that the figures seen approaching in the distance were only herds and flocks of birds, is made to say:—

"If they are flocks of sturdy geese;

"If they are flocks of rapid swans—

"Far is it from them to Heaven;

"Short is it from them to the grass."

This is really a very poetical form of expression to signify that the objects within view moved along the surface of the ground, and not in the air. But the sentiment contained in the original would require a poet to render it properly into English.

The description of the several bands of Ulidians, as they arrived before *Tara-Luachra*, which occupies from the last line of p. 27, to p. 41, corresponds in form with descriptions of men and things in other ancient Irish Tales, such as the elaborate description of the Ulidian bands attributed to Mac Roth, in the *Tain bo Cualnge* (*Book of Leinster*, p. 97, a, sq.) and Ingecl's description of *Conaire Mor's* companions in the *Brudin da Derga* (*L. na hUidre*, 87, b), &c. In these, as in the present Tale, one person describes what he observed, whilst another identifies the parties described. This system of narration, in which one person describes what he observed, and the explanation of the subject is supplied by another, though a characteristic of Irish story-telling, can scarcely be considered as peculiarly so, for reasons which will be obvious to students of the ancient literature of other countries. As a rule, in old narrative stories, the relation of the narrator is usually accompanied by the explanation of the commentator.

The descriptions in the following story are not free from the redundancy of expression and exaggeration, as regards details, which seem to have formed the stock-in-trade of the genuine Irish story-teller of the middle ages. The writer of this story, however, errs in at least one case, in the other extreme. I refer to the description given of Cuchulaind (*infra*, p. 29), where he is described as "a little black-browed man" (*fer bec brádub*). Now this famous Cuchulaind, the Achilles of ancient Irish legend, one of the demi-gods of the Pagan Irish Pantheon, has been usually described in Irish Tales as a prodigy of size and prowess. The Annalist Tigernach refers to him (*sub* Ann. 2, A.D.) as "*fortissimus heros Scotorum*." Many old writers give him attributes which take him out of the rank of ordinary mortals. Yet here we have him characterized as a "little black-browed man." The writer of the story, in describing Cuchulaind as small in

stature, may have intended to represent him as a youth : for some of the greatest prodigies of valour, for which the hero is accounted so famous in Irish legends, are stated to have been performed by him before he had completed his sixth year ! (See *Leb. na hUidre*, 61, a ; and *Book of Leinster*, 64, b, where Cuchulaind is referred to as *in mac bec*, “the little boy.”) Even when singly guarding the borders of Ulidia against the armies of Queen Medb and her allies, during the war of the *Tain bo Cualnge*, his age is set down at 17 years !

Not less curious is the account given at pp. 37, 39, of the terrible weapon called the *Luin* (or spear) of *Celtchair*, who is mentioned at p. 33 as one of the chief actors in the midnight tumult of the Ulidian bands. This *Luin* is the most celebrated of the warlike weapons alluded to in Irish stories, historical or legendary. It is referred to in the *Brudin da Derga* (*Leb. na h-Uidre*, 95, b), where it is stated to have been found in the battle of *Mag Tured* : signifying, in other words, that it had belonged to some chief of the mythic *Tuatha-de-Danann* race. From that remote period to the time of Cormac Mac Airt, in the 3rd century of our era, the *Luin* is reported to have been in the possession of successive heroes, under various names. According to a Tract in the ms. H. 3. 17 (T. C. D.), col. 723, the formidable weapon is said to have been known by the name of *ibar alai fhidbaidha* (“the famous yew of the wood,” in allusion, perhaps, to its haft) in the time of *Lug* son of *Eithliu*, a chief of the *Tuatha de Danann* ; whilst it was called the ‘*Luin* of *Celtchair*’ in the time of *Conor Mac Nessa*, and the ‘*Crimall* of *Birnbuadach*’ in the time of *Cormac Mac Airt*, who was blinded by a thrust of it, and therefore disqualified for the kingship of Ireland. In the account of the blinding of King *Cormac*, in *Leb. na hUidre* (p. 53), the spear by which he was blinded is named a *gai buafnech*, or “poisonous spear.” But a comparison of the accounts of this event leads to the conclusion that the *Luin*¹

¹ In the Introduction to the *Book of Aicill*, however, the name of the spear by means of which King *Cormac* was blinded is called *Crimall Cormaic*. See the Preface to the *Book of Aicill*, in the ms. E. 3. 5 (T. C. D.), and *Ancient Laws of Ireland*, vol. iii. p. 82.

of Celtchair was really the weapon which, in the hands of Aengus, is alleged to have done the mischief.

Professor O'Curry has devoted some attention to the pedigree, if I may so say, of the *Luin* (*Manners and Customs*, II., 324-5). To his observations, I may take the liberty of adding, that the *Luin* was only one, though unquestionably the most celebrated, of many weapons of the class which may be correctly described as "sensitive spears," referred to in old Irish romantic stories. By "sensitive spears," I mean spears which, by their vibration, portended the imminence of battle and slaughter. Of this class it will be sufficient at present to mention the *Caindel Chuscraid*, referred to in the *Book of Leinster* copy of the *Tain* (p. 97, b), or the spear of Cuscraid, son of King Conor, which was secured with ferrules of silver, and bands of gold. It was characteristic of the spear, the story alleges, that the silver ferrules never whirled round the gold bands, save immediately before some slaughter. In a Tract in the *Book of Lismore* (copy, Royal Ir. Acad.), p. 212, a, 2, a certain person named Fiacha gives a spear to a friend entrusted with the duty of keeping watch against the magical arts of persons desirous of putting the watcher asleep by the means of fairy music, and tells him to place the spear close to his forehead, or to any point of his body, and that the *gráin* (hatred) of the spear [against the foes] would not allow him to fall asleep. Another spear of the same kind, called the *cro-derg*, or 'red-gore,' is said to have been in the hands of one *Druin derg*, at the battle of *Fintrag* (Ventry Harbour, Co. Kerry), which had been the property of the Clann-Budraide, "one after another."

The notion of "sensitive" weapons of warfare is not met with solely in the Irish mythological stories. The student of Comparative Mythology will find numerous instances, in the literature of other nations, of the existence of such a belief regarding the powers possessed by weapons transmitted from famous ancestors to their successors.

The description of the terrible attributes of the *Luin* of Celtchair given in the following text is weak compared to that given

in the *Brudin da Derga* (*Leb. na hUidre*, 95, b), where it is stated that every thrust would kill a man, and every cast would kill nine.

Notwithstanding the many names by which it passed, the famous spear is best known in Irish tradition as the "*Luin* of Celtchair." It is doubtless the *Luno* of Mac Pherson's *Ossian*, (*Temora*, Duan III.), the sword of Fingal. It is referred to in other pseudo-Ossianic tales by the name of *Mac-an-luin* ("the son of the *Luin*"); but it is so called, according to some learned commentators, "from *Luno*, the Scandinavian armourer who 'fabricated' it."

In the later Irish so-called Ossianic stories *Mac-an-Luin* is sometimes described as a sword, but more often as merely a powerful weapon. (See *Ossianic Soc. Trans.*, vol. II., 30, 62, 134; and vol. VI., 112, 124). The subject of sensitive weapons is worth further investigation, but I must pass it by for the present.

The hiatus which unfortunately occurs at p. 46 (between the conclusion of the fragment of the Tale in the *Book of Leinster* and the commencement of the fragment contained in *Leb. na hUidre*) breaks the continuity of the story, and makes the concluding portion rather unsatisfactory. The extent of the hiatus cannot even be ascertained, as no complete copy of the story is available, which is much to be regretted, as it is one of the most archaic of the class of chivalrous Tales which are so numerous in ancient Irish Literature.

A List of the rarer Irish words is added, with explanations.

W. M. HENNESSY.

March, 1884.

mesca ulad;

OR,

THE INTOXICATION OF THE ULTONIANS.

INCIPIT mesca ulad.

O vo masctatar maic Milro Erpaine h-Erino, tamc a n̄gder
timcell Tuathi ve Dandaro. Cu puleiceo hepu ar
maio Amairgin glunmair maic Milro. Uair iramlao pobai
rioe nigribi 7 nigbutthem. Cu puaino hepuo var oð, 7 co
tuc in let poboi rir oh-Erino vo Thuath ve Dandaro, et
in let aile vo maccaib Milro Erpaine, va corprini fadoin.

Ծօժստար Կսէ՛ օ՛ Ծանօն 1 Եռօճա՛յ 7 քօքրքսի՛,
 Ես յա ձեռքալիքէ քի՛ճ քօ ձալմայն օ՛ճի՛. Եարբարտ Եւրքիւր
 օ՛ճի Եր Եօմար Եա՛ճա (sic) Եօ՛ճեօ 1 յ-Եքիւնօ 1 Ե մօրօ՛ Եձէ՛ 7
 Եօնգալ 7 Ե՛ճ 7 Երգա՛յլ Եր Եա՛ճ Եմիւ. Եարբարտ Եւրքիւր
 օ՛ճի Եր Եօմար Եւրքիւր Եւ՛ճ Երբայնքէ. Ենմանօ Են Եւրքիւրիւր,
 Երեա Եա՛ Եելգայն Ե Երօմմանայն Երե՛ճ; Երե՛ճ քօ՛ճել Ե
 քլեմնայն Եա՛ճ Ե՛ճա; Եննել Եա՛ Եօճաճե՛ճա Ե Տելե՛
 Եօլեօն; Երքիւ Ե Երքաճե՛ճն Ե՛ճլ; Եւլբան Եւալր Եա՛ Երքա՛
 Ե Երե՛ճ Եւլբան Երքիւր Եա՛ Եւ՛ճայն.

Bairimmaritataririoe inlao etir cuiceo ulao imm a pairo
 i tpi, in tan ip ferru robui in cuiceo .i. na lino Conchobairi
 maic Fachtna fathais. IS iat na pairo in coiceo na Con-
 chobairi a dalta fatherrin .i. Cuchulaino mac Sualtam, 7
 Pintan mac Neill Niamglonhais a Dún da beno.

1S é ραινο τυκαο δι [in]cuiceo α cnucc uαέταρι φορέα πρ
α γάτερ Uirneé Mroe cu ταιλμεον τράγα βαίλε, cur Con-
culaino vin cúicuro. Τριαν Conchobair, imorro, á έράις
βαί co τραις Tola i n-Ultuib. (p. 262, a). Τριαν Fintain,
ó τραις Tola cu μιντο Semnι 7 Λαέτηναι.

Երկուսն ալ զիստեանս անկախ արեւմտեան լեռնաշղթայէն
 Երեւան քաղաքը քաշուցին իրենց հետեւը, որպէս իրենց
 խառնակութեան արդիւնք։ Երբ իրենց հասնելու քաղաքը,
 իրենց խառնակութեան արդիւնքը քաշուցին իրենց հետեւը,
 որպէս իրենց խառնակութեան արդիւնք։

THE INTOXICATION OF THE ULTONIANS BEGINS.

WHEN the sons of Miled of Spain reached Eriu, their sagacity circumvented the Tuatha De Danaan, so that Eriu was left to the partition of Amargin Glunmar, son of Miled ; for he was a king-poet, and a king-judge. And he divided Eriu in two parts, and gave the part of Eriu that was under ground to the Tuatha De Danaan, and the other part to the sons of Miled, his own corporeal sept.

The Tuatha De Danaan went into hills and fairy places, so that they spoke with *sidhe* under ground. They left five of their number before the five provinces of Eriu, to excite war, and conflict, and valour, and strife, between the sons of Miled. They left five of them before the province of Ulad in particular. The names of these five were : Brea, son of Belgan, in Dromana-Bregh ; Redg Rotbél in the slopes of Magh-Itha ; Tinnel, son of Boelachtna, in Sliabh-Edlicon ; Grici in Cruachan-Aigle ; Gulban the Grey, son of Grac, in the Ben of Gulban Gort, son of Ungarbh.

They excited a quarrel amongst the province of Uladh, regarding its division into three parts, when the province was at its best, to wit, during the time of Conor, son of Fachtna Fathach. They who shared the province with Conor were, his own *dalta*, Cuchulaind, son of Sualtam, and Fintan son of Niall Niamglonnach, from Dun-da-bend.

The partition that was made of the province was this : from the hill of Uachtar-forcha, which is called Uisnech of Meath, to the middle of Traigh-bhaile, was Cuchulaind's portion of the province. Conor's third, moreover, was from Traigh-bhaile to Traigh-Thola, in Ulster. Fintan's third was from Traigh-Thola to Rinn-Seimhne and Latharna.

A year was the province thus, in three divisions, until the feast of *Samhain* was made by Conor in Emain-Macha. The extent of the banquet was, a hundred vats of every kind of ale. Conor's officers said that all the nobles of Ulad would not be too many to partake of that banquet, because of its excellence.

1S í comairlí doimhneó la Conchobair, Lebairéam do fáiríú do cenó Conculaino co Dún h'Delga, et fínoéad fepi benouma mac Fíaezleáin o'fáiríú do cenó fíntain maic Neill Níamglonnais, co Dún da beno.

Ro fíacé Lebairéam co Dún Delga, 7 ábepit ma Coinculaino turoéct o'acallaim a édemáite cu h-Emain Máda. 1S amlao búí Cuchulaino 7 comfleo móri áce do luét a éirí fáoirín i n-dún Delga; et ábepit na maíad, ácht bíé oc fíuáilim loéda a éirí foveirín. Átrubairit Emei folcéain ingen Forgaill manais, int fepreo ben ír fepirí tarraill h-Éimno, na oimhneó ácht uil o'acallaim a áite Conchobair. Ábepit Cuchulaino a eic do gabail oó, 7 a áirpat do inoell.

1S gabéa na eic 7 ír innilti in áirpat, arí laez; ni timfuiris curín ánuair, nádat toribao (.i. nachat tairmeoas)^a oit gairíú. Cíng áno mo uairí bar áil uuit. Gebair Cuchulaino a éirelam gairíú imí, et fáleblainis ma áirpat. Impulao nemí Cuchulaino i tremeoiris na flizeo, i n-á-garí na conair, cu h-Emain Macha; et tánic Senca mac Áililla o'fepithain fáilti ma Coinculaino arí fagthi na h-Emna. 1S í reo fálti fepartarí fíur.

Moén bícéen do éicéu a éno roáirí flúais Ulaó, a eó gáile 7 gairíú Daevel, a maic uil oimhneó doimhneó Deáirí.

Fálti fíur connais áiríú fín, barí Cuchulaino.

1Sreo écin, barí Senca mac Áililla.

Áirí ca h-áiríú connaisí, arí Cuchulaino.

Átbéir áct corabat glínni mo oimhneó ma.

Áirí áta glínni connaisí oarí cenó fíuthairíeoá oamra.

Na da Chonall 7 Loegaire .i. Conall ánglonnac mac Imiel glínnairí, 7 Conall Cernac mac Ámarisín, 7 Loegaire Lonobuadac.

Ráforíadomeo fopí na coraib fín inn áiríú oarí cenó fíuthairíeoá do Choinchulaino.

Áta cuirí connaisíru íit fíuthairíú, barí Senca.

Na trí glíllai óca ána áiríeoá, Corímac Conolongarí mac

^a The words in parentheses added as a gloss in original.

The resolution formed by Conor was, to send Lebarcham for Cuchulaind to Dun-Delga, and Findchad Fer-benduma, son of Fraglethan, for Fintan, son of Niall Niamglonnach, to Dun-da-bend.

Lebarcham reached to Dun-Delga, and told Cuchulaind to go and speak with his fair guardian, to Emain-Macha. Cuchulaind had then a great banquet for the people of his own territory in Dun-Delga; and he said that he would not go, but that he would attend the people of his own country. The fair-haired Emer, daughter of Forgall Manach, the sixth best woman that Eriu contained, said that he would not, but should go and speak with his guardian, Conor. Cuchulaind commanded his horses to be harnessed for him, and his chariot to be yoked.

"Harnessed are the horses, and yoked is the chariot," said Loeg; "wait not for the evil hour, that thou mayest not be hindered of thy valour. Jump into it when thou likest."

Cuchulaind took his warlike apparel about him; and he leaped into his chariot, and proceeded on by the most direct road, and shortest way, to Emain-Macha. And Sencha, son of Ailill, came to bid welcome to Cuchulaind on the green of Emain. This is the welcome he offered to him:

"Welcome, ever welcome thy coming, thou glorious head of the host of Ulad; thou gem of valour and bravery of the Gaidel; thou dear, subduing, purple-fisted son of Dechtirè."

"That is the welcome of a gift-asking man," said Cuchulaind.

"It is, indeed," said Sencha, son of Ailill.

"Name the gift thou requirest," said Cuchulaind.

"I will, provided that there be fit securities regarding it."

"Say what are the securities thou dost require, in consideration of a counter-gift for me."

"The two Conalls and Loegaire, viz. Conall Anglonnach, son of Iriel Glunmar, and Conall Cernach, son of Amargin, and the furious Loegaire Buadach."

The boon was secured upon those guarantees, in consideration of a counter-gift for Cuchulaind.

"What are the guarantees thou desirest regarding the counter-gift?" asked Sencha.

"The three young, noble, distinguished gillies: Cormac Conn-

Conchobair, Meirceao mac Amairgin, Eoðu cenozairb^a mac Celtdair.

Isreo connadgimpe ar Senca mac Aililla, in trian ril it lám do Ulaio do lecuo uáit na bliadain do Chonchobair.

Diambao feruoi in cuiceo a bit aci na bliadain ní h-inora, uair iré in tippa na telluē tēctaire é na pēctairen o'áctúo na o'éligu, ua níg h-Ereno ir Alban. Seó ombao feruoi in coiceo a bit ace na bliadain ní h-inora a bit ace, 7 man feruoi reolraminmacclino^a a óor for a trian fein i cino bliadna.

Domact Fintan mac Neil Namglonnais. Airicli Cachtad (p. 262, b) orú oegamra. Ra fírairar fáilte fíur. Moen do tictu a ócláig alaino amra, a púimzarcceodais olléuicre Ulaio, iurágabac oibezais na h-anmarzais na h-allmarais; a fíur ócarumil éuicre Ulaio.

Fáilte fíur connadg arco rin, ar Fintan.

Ireo écin, ar Cathbao.

Arair conatraitb, ar Fintan.

Atbér déc conamrabac glinni mo oíngbala nua.

Arair cata glinni connadgi, oar cenó púthairceoa oamra, ar Fintan.

Celtdair mac Uthoir, Uma mac Remanfiriz a feoain Cuallhzi, Eiriz echbél a búi Eiriz.

Ra fornaioimeo for na coraibrin.

Arairiu fadóctra cata cuir zeba fíur [f]pútharcio a fintain.

Tu maic Uiriz anglonnais; tu denéainoli zarco na h-Eóira, Noir 7 Anli 7 Arsan.

Ra fornaioimic na glinnirin leic for leé.

Táncatari ir teó imbái Conchobair .i. ir teite mbrecc. Is ní Ulaio Conchobair ipectra ar Cathbad, ma éuc Fintan a érian oó.

Ireo ar Senca, ar tuc Cuchulaino.

Marreo or Cuchulaino, ticeo o'ól 7 o'óebinnuor limra, ar irí mo [f]pútharcio.

^a So in the original, which seems to be corrupt.

longas, son of Conor, Mesdead son of Amargin, and Eocha rough-head, son of Celtchar."

"What I ask," said Sencha, son of Ailill, "is that thou wouldst cede to Conor, for a year, the third of Ulad which is in thy hand."

"If the province were the better of his having it for a year, it is not hard; for he is the fountain in its proper site that cannot be stained or defiled, the descendant of the Kings of Eriu and Alba. Therefore, if the province were the better of its being in his possession for a year, 'tis not hard that he should have it; but if it is not the better, we will insist(?) that he must be placed upon his own third at the end of a year."

Fintan, son of Niall Niamglonnach, arrived. The illustrious good druid Cathbad met him, and bade him welcome.

"Welcome thy coming, thou beautiful, illustrious youth; thou mighty warrior of the great province of Ulad, against whom neither plunderers, nor spoilers, nor pirates can contend; thou border-man of the province of Ulad."

"That is the welcome of a man who asks a boon," said Fintan.

"It is, truly," answered Cathbad.

"Speak, that it may be given thee," said Fintan.

"I will speak, provided that I may have my fit securities regarding it."

"Say, what securities requirest thou, in consideration of a return boon for me?" said Fintan.

"Celtchair, son of Uthidir; Uma, son of Remanfisech, from the brooks of Cuailnge, and Ergi Echbél from Bri-Ergi."

They bound upon those guarantees.

"Speak now, O Fintan; what securities wilt thou accept regarding thy return boon?"

"The three sons of the valiant Uisnech; the three torches of valour of Europe: Noisi, Anli, and Ardan."

Those guarantees were ratified on both sides.

They came into the house in which Conor was, to wit, into the Teite Brecc.

"Conor is now King of Ulad," said Cathbad, "if Fintan gave him his third."

"Yes," said Sencha, "for Cuchulaind gave his."

"If so," said Cuchulaind, "let him come to drinking and delight with me; for that is my counter-request."

Caoveat mcinnepea^a (sic) 7 m'urinaomano, ari Fintan, in
cpácth lamairi a riaturin.

Tincpetari glinni ceétarinái oib cu barbaroa, 7 ba reo
barbaroaéct na comerigi combái nónbori i n-sonaib 7 nonbori
i fuilib, 7 nonburi na h-ulibárai eturru leé for leé.

Atpáéct Senéa mac Aililla 7 barocmoé in cpáib ríua-
mail Senéaúa, comba táí tartauadé fori Ultaib.

Ro móri uebétaiḡti ari Senéa, úairi ní ní ulao Conchobair
co cenó mbliatona.

Do genamni rin ari Cuchulaino, acht na tírriuru etraino
i cinó bliatona.

Ní éarḡra óh, ari Senéa.

Forinaomur Cuchulaino fairi.

Domnatarí la tpi llaib 7 aivéib ic ól na coibleoi rin
Conchobairi, co tarinacari leo. Lotari oa tigib 7 úuib 7
oagámarai abirain.

Mci éanic i cinó bliatona mo bóí in coiceo ina thopori túli
7 teécta ac Conchobairi, conarabi aitéler fár palam otá
rino remni 7 laétarinái co cnoc Uaétairi foréa, 7 co Duib
7 co Orobair, cen mac i n-inao a athari 7 a jénathari ic
tarignam oia éigernu ouéaiḡ.

IS anoro do maia cáincomráo etiri Conchulaino 7 Emiri.

Atarlim, ari Emeri, ir anorí ulao ipectra Conchobairi.

Ní liaé ciambao eo, ari Cuchulaino.

IS miéiḡ a coibleo ríḡi uoenam oó baueétra, ari Emeri,
ari ir ní co ruchtan é.

Oentar oin, bar Cuchulaino.

Do rinḡneo in coibleo combói céet nóabach do cach lino
intí.

IS in tan cetna na comarléic Fintan mac Neil Niamglon-
naiḡ a coibleo uoenam, combói céet nóabadé do cach lino
intí; et corbo éim 7 corbo ellam. 1 n-oen ló na fuarrai 7 i
n-oen lo parpat iulama. 1 n-oen ló maḡabait a n-eic uoib 7
na h-inólit a carrai. Tarpeú mo riáéct Cuchulaino co
h-Emain. Ní éarinacari déct a eic do rcupr inn uairi do riáéct
Fintan, 7 tanic meme i n-Emain. IS anó bóí Cuchulaino ac
tócupruo (p. 263, a) Conchobairi ari ammur a fíleoi, inn uairi
do riáéct Fintan.

^a So in the original ; but probably a mistake for mo glinnepea ("my securities)."

"Where are my securities and bonds," asked Fintan, "when that is permitted to be said?"

The guarantees of each of them advanced savagely; and such was the fierceness of the uprising, that nine were covered with wounds, and nine with blood, and nine in death agonies, amongst them on one side and the other.

Sencha son of Ailill arose, and waved the peaceful branch of Sencha, so that the Ulidians were silent, quiet.

"Too much have you quarrelled," said Sencha, "for Conor is not King of Ulad, until the end of a year."

"We will do that," said Cuchulaind, "provided that you come not between us at the end of a year."

"I will not go, truly," said Sencha.

Cuchulaind bound him to this.

They remained during three days and nights, drinking that banquet of Conor, until it was finished by them. They went afterwards to their houses, and forts, and good residences.

He that came at the end of a year found the province a fountain of desire, and of wealth, with Conor; so that there was not a residence waste or empty, from Rinn-Seimhne and Latharna to the hill of Uachtar-Forcha, and to Dubh and to Drobhais, without a son in the place of his father and his grandfather, serving his hereditary lord.

At this time a conversation occurred between Cuchulaind and Emer.

"Methinks," said Emer, "Conor is now arch-king of Ulad."

"Not sad, though it were so," said Cuchulaind.

"It is time to prepare his banquet of sovereignty for him now," said Emer, "because he is a king for ever."

"Let it be made, then," said Cuchulaind.

The banquet was prepared; and there were one hundred vats of every kind of ale in it.

It was at the same time that Fintan, son of Niall Niamglonnach, decided to prepare his banquet; and there were one hundred vats of each kind of ale in it. And it was prepared and ready. On the same day both were begun, and on the same day they were ready. On the same day their horses were harnessed for them, and their chariots yoked. Cuchulaind arrived the first at Emain. He had only un-yoked his horses when Fintan arrived, and went on to Emain. Cuchulaind was there, inviting Conor to his banquet, when Fintan arrived.

Caðeac mo cùiri 7 mo glinni inn úair lamairi rúe uo-
máo.

Fílem suno ar maic Uirniç ic comerzi.

Cio merre, bar Cuchulaino, ni h-amlao atú cen maða.

Atmaðtatari Ulaio co barbaroa ar a n-armaidib, ár nar
lam Senca érgi eturru, parpari erriodis, na ma cumainz
Conchobair ní uóib acht in þelait rígoa iriabaatar u'fác-
báil leo; 7 matalmerpari mac uó, uiaibo comainm fupbaroe
mac Conchobair. IS amlao mo bui ríoe Cuchulaino rota-
nail; et banéclartar Conchobair fairi.

Maic a meic bar Conchobair, uiaibao áil uait ticpað
uic Ulaio uo ríouguo.

Cinnar epíoe, bar in mac.

Ocup^a cói 7 tuirri uo uenam i ríadairi uo áeamatí
Conchulaino, óri ni maib u'écin caða na comlaino fairi nach
foirpu biar a menma.

Soir in mac forcúlu 7 uogní cói 7 tuirri i ríadairi a
aiti Conchulaino. Conróct Cuchulaino cio noobói. Atberit
in maccáem ri Conchulaino, in tan atá in cóiceo na éoropi
tulí turru 'ca aogell 7 'ca aomilluo, arái cloeclóto oen
aiocí.

Tucur mo breitir riur bar Cuchulaino, 7 ni tarur tic-
raitheir.

Ua oñgra mo breitir ar fíntan, na lecob u'ulcaib cen
taioeét lim innoét.

Uagebra comairli amia uúib uá lamaino a labria, fair
Senca mac Aililla; in cet leé uono aiocí uo fíntan 7 in
leé ueoenach uo Choinchulaino, ar éoirri in maic bic uo
éopc.

Lecparra fairi, bar Cuchulaino.

Anparra fairi uana, bar fíntan.

Anoatmaðtatari Ulaio im Chonchobair, 7 fairuir téchta
fa'n cúiceo uo éoéopul loéta in cóicuo co cobfleio fíntain.
Uuo Conchobair roúein co erairlué na Craibruade imme co
Uún uá beno, co teé fíntain maic Neill Nianglonnaiz.

Uoimaðtatari Ulaio uo éoéapul na fleui, conach báí
fer leébalí i n-ulcaib na topaét ano. IS amlao tancaatar

^a Some words appear to have been omitted before this word (represented by the abbreviation 7) in the text; but the omission is not of much consequence.

"Where are my bonds and guarantees, when that is permitted to be said?" (asked Fintan).

"Here we are," said the sons of Uisnech, rising up together.

"Even I," said Cuchulaind, "am not without guarantees."

The Ulidians advanced furiously towards their arms; because Sencha dared not come between them, they were so quarrelsome, that Conor could do nothing for them, but leave them the royal palace in which they were. And a son of his followed him, whose name was Furbaide son of Conor, whom Cuchulaind had fostered. And Conor looked upon him.

"Good, O my son," said Conor, "if it pleased thee, the pacification of the Ulidians would come of thee."

"How is that?" said the boy.

"By weeping and grieving in presence of thy fair guardian, Cuchulaind; for he was never in any difficulty of battle or conflict, that his mind would not be fixed on thee."

The boy went back, and wept and grieved in presence of his guardian Cuchulaind. Cuchulaind asked what ailed him. The youth said to Cuchulaind, "when the province is a fountain of desire, that thou shouldst be disturbing and spoiling it, for the sake of the exchange of one night."

"I have pledged my word regarding it," said Cuchulaind, "and it shall not be transgressed."

"I have sworn my oath," said Fintan, "that I will not permit the Ulidians not to come with me this night."

"I would find an excellent counsel for you, if I dared to express it," said Sencha, son of Ailill: "the first half of the night to Fintan, and the last half to Cuchulaind, in order to appease the little boy's grief."

"I will allow it," said Cuchulaind.

"I will stand upon it, too," said Fintan.

The Ulidians then rose up about Conor; and he sent messengers throughout the province, to muster the people of the province to Fintan's banquet. Conor himself went, with the company of the Craebh-ruaidh about him, to Dun-da-bend, to the house of Fintan son of Niall Niamglonnach.

The Ulidians arrived to the festive assembly, so that there was not a man of a half-bally in Ulad that did not come there. The way in

cach bhuogu cona bantuilg; cach ní cona rígain, cach per ciúil cona cómadar; cach rígaino cona banrígaino. Mar ná muid ach oám nónbair in bal i r amlao na rruáilic. Robatar cotaltig; caema cumtaóda cnuéglana m a n-aiuchill. Robatar grianana álli aroda erraída vo áin 7 vo upluachair, 7 rluagéig ríáda; cuétaréig leóna luéctmar, 7 bhuíden brec bél[é]aihuúh 7 rí león luéctmar lánmóir, 7 rí áulac chepnach ceáruoiuiech, in maéaillet maé ulao etir mna 7 riu, ic ól 7 ic áibniur. Raouirtea ariúgí bío 7 lenna oíob cu maéct puidno céet ve buo 7 ve lino cach nonbair oib.

Áirain na h-aiuecrao a ólteé la Conchobair, ari gnímaib ari iuhannuib 7 cenelaib, ari gíádaib 7 oádaib 7 ari éáinbéraib in cóemcorpuo na pleoi. Tancaatar iannaiue na maíno, 7 oegbairu m oáil, 7 ooiruoi m ooiruoráct. Rocanta a ceóil 7 a n-aiurici (p. 263, b) a n-inclairi. Gabéa a n-oúana 7 a n-oieéa 7 a n-omolta oib. Raouailte reóit 7 máini 7 innmaíra oíob.

1S arogo atriubairt Cuchulaino na láeg mac maíngabair, ériú niemut a mo íopa láig, faireriu letrhenna aeoir, rínta lat cuin ticea mromedon aroci, ári ic menic i cuícaib ciana[ib] comaroí com'óit 7 com'íoraíu.

Ra euiú láeg niem immaé. Rogab ac mrom 7 ic móiruercin [no co] tánic medon aroci. Feib éanic [medon aroci] tánic láeg irteé niem áit iuhabi Cuchulaino.

1S [medon^a] aroci íarveétra a éú na cleir, ariue.

Mar na[éula] Cuchulaino na innir vo Chonchobair, 7 ré ran íoclai íenníra na íadonairi. Atriáct Conchobair na beino breccíolair buabail. Ba táí tarraoac ari ulcaib, at conncaatar in ríú na íerram. Ba reo a éarveéct bádar, oá taruinao ínaéat a réci íori ariáir co cluníue.

Oen vo gerrib ulao labrao na na ríú, 7 óen vo gerrib in ríú labrao na na ruíuib.

1S aro atriueit Cathbad ruí uegampia, cio aroirín a aroirí ulao ariuega, a Chonchobairi.

^a The Facsimile has 1Sí (for *ISin*). But it is probably a mistake for 1S meon ("It is the middle.").

which they came was, each noble with his lady; each king with his queen; each musician with his accompaniments; each hunter with his huntress. As if only a company of nine had reached the place—so were they attended. There were fair-formed, bright-shaped, sleeping houses prepared for them. There were splendid, lofty pavilions, littered with bent and fresh rushes, and long houses for the multitude, and immense, wide, capacious cooking houses; and a variegated, wide-mouthed *bruiden*, which was broad and capacious, protective, square, four-doored, in which the nobles of Ulad, both men and women, might be accommodated at drinking and enjoyment. Provisions of food and ale were poured out for them, so that the allowance of a hundred of food and ale reached every nine of them.

His drinking house was afterwards arranged by Conor according to deeds, and parts, and families; according to grades, and arts, and customs, with a view to the fair holding of the banquet. Distributors came to distribute, and cup-bearers to deal, and door-keepers for door-keeping. Their music, and their minstrelsy, and their harmonies were played. Their lays, and their poesies, and their eulogies, were chanted for them; and jewels, and valuables, and treasures, were distributed to them.

It was then that Cuchulaind said to Loeg, son of Rianganbhra: “go out, O my master Loeg; observe the stars of the air, and ascertain when the midnight comes; for often hast thou been watching and waiting for me in far distant countries.”

Loeg went out. He continued watching and observing until midnight came. As midnight came Loeg proceeded in to the place where Cuchulaind was.

“It is midnight now, O Hound of the Feats,” said he.

When Cuchulaind heard this, he informed Conor, who was then in the hero-seat in front of him. Conor stood up, with a speckled-bright bugle-horn. Mute and silent were the Ulidians, when they saw the king standing. Such was their silence, that if a needle fell from the roof to the floor it would be heard.

One of the prohibitions of the Ulidians was, to speak before their king; and one of the prohibitions of the king was, to speak before his druids.

It was there the excellent druid Cathbad asked, “What is that, O magnificent arch-king of Ulad, O Conor?”

Cuchulaino annro ; ir miēiz leir vol v'ól a [ř]leoi.

Ṫiambas maič leir bennacētu Ṽlao i n-óen baile va čuilem, 7 ar řaino, 7 ar mná, 7 ar macćáim v'řáčbáil.

Ḃuo maič ar Cuchulaino, acē co tirac ar cupaio 7 ar cópiao 7 ar cačmilio 7 ar n-áer ciúil 7 vána 7 aիրություն.

Առաճաճար Ṽlao éřiz n-áinřiri ar a řacēti řonocřiuao immach. Maič a mo řopa láiz, ar Cuchulaino, tabairi řeol éřiom řoirin carpac. Ḃatar teořia búava aրաւոճ տաբիրն n-արաւո իոն իւարին .i. immořicōri řveleuo, 7 řorcul řořiuuč, 7 léim vař boilz.

Maič a řopa láiz ar Cuchulaino, řái břot n-áiz řoirřan ečřiao. Memao banbřozuo booba v'ečřiao Conculaino. Tancařari ečřava Ṽlao řor a n-ačřiuř, et irřeo řo řořab-řac, i řacēti v'úni vá beuo, vo cačřiri Ořřin, vo Li čúazā, vo Ṫún řízáin, v'Olařibi, 7 řa huř n-Ollařibi immař Mačá. i Sliač řúait 7 i n-áč na řořaři, vo řořc nóč Conculaino, immař Muřřēemni, i cřič Saič, vař Ṫubio, vař řřučairi na Ḃónni, immař řḂřieř 7 řřioe, i řen mař Léna in mucceva, i Claičari cell, vař břiořnacáib Ḃlařma ; a clé řa beřna Meřa ingini Třieřa řřřařačari Ḃeřnán Ele inoiu ; a n-veř řř řliač n-čblinni ingini řřařie ; vař řřnořřuč řřř a n-ařař ačano .h. Cačřbač, immačairie móři namřnumař ; vař lář n-ařřini, 7 i řmeřřařini, a n-veř řa řřnočařřřiz ločā řāř ; vař řřučřino řāř, co Cliu řáil maic Ṽřaine, i cřič na Ṫeři bice, i řeřuno Conřúi maic Ṫářie. Cač čailac vař a řicřřř namúřřřř co řáččair ina řoengleuacib (p. 264, a) ; cač řřobač vař a řicřřř nočeřřčāř řoča iāřnařře na carpac řřema na řailac řomóri, comba cřič mačairi va n-éřř. Cač řřuč 7 cač áčř 7 cač inbeř vař a řicřřř ba lecca lomma lánřřřma vař a n-éřř řa heo cían 7 řa vřiečča řačā, řa mēč nabeřřřř a n-ečřřva řa n-řřřlūinib na h-eřřā 7 na h-áčā 7 na h-inbeřā ařř a cořřaib řovem

IS anorin acbeřř Conchobař ři Ṽlao, ři řřařammař in řřřeře etiri Ṫún va beuo 7 Ṫún Ṫeřā.

“Cuchulaind here; he thinks it time to go and drink his banquet.”

“If he wished to merit the blessings of the assembled Ulidians, and to leave our weaklings, and our women, and our youths behind!”

“I would like it,” said Cuchulaind, “provided that our knights, our champions, and our warriors, our musicians, our poets, and our minstrels shall come with us.”

The Ulidians advanced [as] the advance of one man, out upon the hard-surfaced green. “Good, O my master Loeg,” said Cuchulaind, “give a light course to the chariot.” The charioteer possessed the three virtues of charioteering in that hour, to wit, turning round, and straight backing, and “leap over gap.”

“Good, O my master Loeg,” said Cuchulaind, “give ardour of speed to the horses.”

Cuchulaind’s horses broke into a furious sudden start. The horses of the Ulidians went according to their example. And where they went was, into the green of Dun-da-bend, to Cathair-osrin, to Lí-thuaga, to Dún-Rigain, to Ollarbi, and by the shore of Ollarbi, into the plain of Macha, into Sliabh-Fuait, and into the Watchman’s-ford, to Portnoth of Cuchulaind, into Magh-Muirthemne, into the territory of Saithi, across Dubid, across the stream of the Boyne, into Magh-Breg and Meath, into the old plain of Lena the swineherd, into Claither-Cell, across the Brosnas of Bladhma; their left towards the gap of Mer daughter of Treg, which is to-day called Bernan-Ele; their right to the Hills Sliabh-Ebhlinni daughter of, Guaire; across the fair stream which is called the river of O’Cathbad, into the great plain of Munster, through the middle of Artiné, and into Smertaini; their right towards the white rocks of Loch-Gair; across the pool-stream of Maig, to Cliu of Mal son of Ugaine, into the territory of the Deise-beg, into the land of Curui mac Daire. Every hill over which they went they levelled, so that they left it in low glens; every wood through which they passed, the iron wheels of the chariots cut the roots of the immense trees, so that it was a champagne country after them; the streams, and fords, and pools which they crossed were full-dry bare flags after them for a long time, and for immense periods, from the quantity which the cavalcades carried away with their own bodies out of the contents of cascade, ford, and pool.

Then it was that Conor King of Ulad said, “we have not found this way between Dun-da-bend and Dun-Delga.”

"We pledge our word, truly," said Bricriu; "but it is more dignified for us to whisper than for another to cry. It seems to us that it is not in the territory of Ulad we are at all."

"We give our word there," said Sencha, son of Ailill, "that it is not in the territory of the Ulad at all we are."

"We give our word," said Conall, "that it is true."

It was then the charioteers of Ulad tightened their bits in the mouths of their horses, from the first charioteer to the last charioteer; whereupon Conor said, "Who will ascertain for us in what territory we are?"

"Who should ascertain it for thee but Cuchulaind?" said Bricriu, "for he it is that has said that there was not a cantred in which he had not committed the slaughter of a hundred every cantred."

"Of me it comes, O Bricriu," said Cuchulaind. "I will go," said Cuchulaind.

Cuchulaind proceeded unto Druim-Collchailli, which is called Ani-Cliach.

"Say, my master Loeg, knowest thou in what territory we are?"

"I know not indeed," said Loeg.

"But I know," said Cuchulaind. "This to the south is Cenn-Abhrat of Sliabh-Cain. The mountains of Eblinni are these to the north-east. That bright linn which thou seest is the linn of Limerick. This is Druim-Collchailli in which we are, which is called Ani-Cliach, in the territory of the Deisè-bee. Before us, to the south, is the host, in Cliu-Mail-mic-Ugaine, in the land of Curui, son of Daire son of Dedad."

Whilst they were so engaged, tremendous heavy snow poured upon the Ulidians, until it reached to the shoulders of men, and to the shafts of chariots. Defences were made by the charioteers of Ulad, who between them raised stone columns to shelter their horses, between them and the snow; so that the *echlása* of the horses of Ulad remain still, from that time to this. And these are of the tokens of the story.

Cuchulaind and his charioteer, Loeg, advanced to the place where the Ulidians were.

"Query, then," asked Sencha, son of Ailill, "what is the territory in which we are?"

"We are," said Cuchulaind, "in the territory of the Deisè-bee, in the land of Curui mac Daire; to wit, in Cliu-Mail-mic-Ugaine."

Ար մայրց սերոս, ար Կրուս^ա, օսր մայրց Ալու.

Ո՞հ հ-արար, ա Կրուս^ա, ար Cuchulaino, ձր Բերաբրա Եօլար
սօ Ալտաւ 1 բրիտօրուիւնց յա ինցեօ Էէտնա Երուորթեմ ձր
նիւրօճօճաւ յարս Եր Լձ.

Մայրց Ալու արրօցեալար, ար Celtechari մաճ Ալիտուր,
in ցօրմաճ սօճար in Եօմարի.

Ո՞հ քէտմար ար Բերցնա մաճ Բրոճ . . . քար յի Երուց
(p. 264, b) Ալաօ, Եօմարի մարի յա մէտաճէտ յա միցարօ
ԷԵԵԵ Օ'Ալտաւ յիամ ա Chuchulaino, Երրնօճ.

Մայրց ԷԷԷԷ inճի սօ Եար in Եօմարի, քար Լալաօ Լա-
սարց մաճ ԼէԷԷ, յի Օձիլ Էրաւօ, Են inճօ յենօ 7 արմ 7
քաճար սօ Յենամ Ե.

Երր Եենա քար Conchobari, Եր Էիլ Սիւն.

1Տ Էիլ Սիւն, ար Celtechari մաճ Ալիտուր, Եի Լձ Եօ յ-արճի
իրր Էրիճ inճօ քսլեմ ; սար մարր մաճմա Լնօ սալա ԷրԷ,
սար ո՞հ իւճէ քրննալց 1 քօրմաօ յա 1 քարալց յա քրճաօ
օճաօ.

Արար սոն ա Chuchulaino ար Conchobari, Եա յ-inճօ
Լօնքօրօք ար Էիլիլ Սիւն Լարն Լձ Եօ յ-արճի քօ.

Օենաճ քեն-ճլօճար քսնօ, ար Cuchulaino, 7 ո՞հ յ-inճաօ
օենալց inճ inճաօ ցարի ցարքէտա քօ ; ԷԷ Էմար Լաճրա
քօր Լէճաօն յա յ-իւլաճրա ; 7 իր inճ ԷԷԷ յա յ-իւրօճ, 7
նա քօրցնամա.

Սալա Ես Էմար Լաճրա սոն իր Եիլ Էնօ, ար Տենա մաճ
Էիլիլ.

Լօտար քէքս 1 քրեւորցի յա ինցեօ Ես Էմար Լաճրա,
7 Cuchulaino Օ'Եօլար քէքս. Եր Էմար Լաճրա, մար քար
յիամ ո՞հ յարմ հի, ո՞հ inճ Էրճիրն քօք քալամ. Եա յէճար
օն, սար մաճ քաճա սօ Էիլիլ 7 սօ Մարօ, Օար Եօ Եօմաօն
Մաօն մօքքէր, 7 տաճարօ ար Էլքրամ սօ Էօնրիւ մաճ
Օարք ; ԷԷ Սօլլօտար inճ Էրճիրն .ա. Էիլիլ 7 Մարօ, Եօ մաճի
ա Եօրօ Լէօ, Օ'ճ 1 Ենօ միլ in մալ քն. Եա քօճար քրօ
սալա Էնօ, քօճի Էօճ մաճ Լաճալ Եօ յ-ա Եօրօ Էնօ, ԷԷ
Եա քօճի Երիւ մաճ Օար Եօ Եաօնաւ Օարօ սալ ; ԷԷ
Եա քօճար քրօ սալ Էնօ Եա Են քաճէճ Մար in Եա-
ցարքօճ, inցն արօրց յ-Էրենն .ա. Էաճալ քօրիլց. Եալար

^a In these instances, as in other places in the text, the name *Brieriu* (gen. *Brirend*) is inaccurately written.

"Woe to us therefor," said Brieriu, "and woe the Ulidians."

"Say not so, O Brieriu," observed Cuchulaind, "for I will afford guidance to the Ulidians in the return of the same way, so that we shall reach our enemies before it be day."

"Woe to the Ulidians," said Celtchair, son of Uthidir, "that the *gormac* was born who gives the counsel."

"We have never known thee to have, O Cuchulaind," said Fergna, son of Findch [], a valour-king of the Ulaid, "a counsel of weakness, timidity, or cowardice for the Ulidians until this night."

"Alas! that the person who gives the counsel should go," said red-hand Lugaid, son of Leit, King of Dál-Araide, "without making of him a mark of darts, and arms, and edges."

"Query, however," said Conor, "what do you wish?"

"We desire," said Celtchair son of Uthidir, "to be a day and night in the territory in which we are; because 'twere a sign of defeat to us to go out of it; for it is not 'a fox's track' with us in valley, or waste, or wood."

"Speak then, O Cuchulaind," said Conor; "what is the proper place of encampment for us during this day and night?"

"Old Aenach-Clochair is here," said Cuchulaind; "and this rough winter season is not Fair-time. And Tara-Luachra is on the slopes of the eastern Luachair; and in it are the residences and structures."

"To go to Tara-Luachra, then, is what is right," said Sencha, son of Ailill.

They went on in the straight direction of the road to Tara-Luachra, and Cuchulaind, as a guide, before them.

Even Tara-Luachra, if it were empty before or after, it is not that night it was empty. No wonder, indeed, for a son had been born to Ailill and Medb, whose name was Maine-mó-epert, and he was given in fosterage to Curui mac Daire; and Ailill and Medb had come that night, accompanied by the chieftains of their province, to drink at the end of that son's (first) month. Though these were all there, Eocha mac Luchta was there with (the men of) his province; and Curui mac Daire was also there, with all the Clanna-Dedad. And though these were all there, a provident woman was the heroine Medb, daughter of the arch-king of Eriu, *i.e.* Eochaidh Feidhlech. There were two

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observers and druids guarding her. Their names were Crom Deroil and Crom Darail, two foster-sons of the good, illustrious druid Cathbad.

It happened to them, then, to be on the wall of Tara-Luachra at that time, looking and guarding, observing and viewing, on every side from them. It was then Crom Deroil said: "Hast thou seen the thing that appeared to me?"

"What thing?" said Crom Darail.

"Meseems that it is swords of crimson warfare and the tread of multitudes I perceive coming over the side of the Irluachair from the east."

"I would not think a clot of gore and blood too much in the mouth that utters that," said Crom Darail; "for that is not an army or multitude, but the gigantic oaks past which we came yesterday."

"If it were they, why the immense royal chariots under them?"

"They are not chariots," said Crom Darail, "but the regal *raths* past which we came."

"If they are *raths*, why are those splendid all-white shields in them?"

"They are not shields at all," said Crom Darail; "but the stone columns that are in the doors of those royal *raths*."

"If they are columns," said Crom Deroil, "what is the cause of the profusion of red-armed spears above the great black breasts of the mighty host?"

"They are not spears either," said Crom Darail; "but the stags and wild beasts of the country, with their horns and antlers above them."

"If they are stags and wild beasts," said Crom Deroil, "what causes the quantity of sods which their horses send from their shoes, so that it is pitch dark to the mighty air over their heads?"

"They are not horses," said Crom Darail; "but the herds, and flocks, and cattle of the country, after being let out of their sheds and wood-enclosures, for it is on those pastures the birds and winged animals alight in the snow."

"My conscience, if they are birds and winged animals, they are not a flock of one bird."

Մարտ ելա conoat elta
 ní h-immurzi oen éoin ;
 աճա Բրատ Բրեք Բանօր
 անօր Լեւ իմ Եաճ ին-ոեն էօն.

Մարտ ելտ շլեննա ՇարԲա,
 Բր ին իեննա իօտԲա
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Օր իմ իրօտ իրօրրա իրեքտ,
 Բեքտա իր Բեք Բեքտ,
 աճա ին ին-Շրուն ՇարԲա
 լար ին ինն իքտ.
 իր Բա Եաճ իրարճա Երաճ ԵօրԵրա
 իր Բօքս ինն ելա. Մ.

Աւր ին Ի-էլիշր ին Երօմ Երօմ ելր իրր, լար իր ին
 աճա ին իրնն. 'Ա Եքաճ իք իեննաձ ին ին-Օր ին ին-
 Լաճրա Բան, Եր իրԵրօմմաճ մենԲաճ իրօն. Եր իր Բմ-
 Լաճ իրօն Բօն Ելիշր 7 ԲաԵաճ ին Լաճ իրօն :—

Ա Երմ Երաձ Եր աճա Երօմ Երօմ Երօմ ;
 Եր Երաճ ին մանԵրօմ իրօմ շլեօ.

Մ ի Եր իր մեննաձ ին Եր Եր Եր ինն,
 Երօմ Եր Երմ Երմմ աճ մուն մալլ.

Մարտ մուն Բե իր ին Եր,
 իրԵրԵրաճ մունլար Եր Եր Եր.

Մար Եր իր Եր իր, Եր Եր ին Եր,
 ին Լաճրաճ ին ին ին ինն Երմ.

Լար ինն Երմ ին Եր Եր Եր, Երմ Երմ ;
 Լաճ Երմ իր Եր Եր, լար իր Եր.

Երմ Երմ Երմ ին Երմ Երմ Երմ, Եր ինն շլեք,
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Լար ինն Երմ Երմ Երմ Երմ, Երմ ինն Երմ,
 ին Երմ Երմ Եր ին ին ինն Երմ.

Մար ին Երմ Երմ աճ Երմ Երմ ինն ինն ;
 մարտ Երմ ին Լաճ ին, աճ ինն մարտ ին.

Եր աճա ինն ին Երմ Երմ Երմ Երմ,
 Երմ Երմ ին ին, Երմ Երմ. Ա.

"If they are flocks, with the hue of a flock,
 They are not the flock of one bird.
 A white-speckled, golden garment
 Is, you would think, about each bird.
 If they are flocks of a rough glen,
 From out of the black clefts,
 Not few are the angry spears
 Above the fierce darts.
 Methinks they are not snow showers,
 But stout, active men,
 Who are in threatening bands
 Above th' adjusted darts ;
 A man under each hard, purple shield.
 Prodigious is the flock."

"And reprove me not therefore," said Crom Deroil, "for it is
 I that speak truth. As they come past the points of the trees of
 Ir-Luachair from the east, what would make them stoop, unless they
 were men?"

And thus reproving [his comrade], he sang this lay:—

"O, Crom Darail, what seest thou through the fog?
 On whom rests the disrepute, after the contest?
 It is not right of thee to contend with me in every way.
 Thou sayest, O stooping man, they are slow-moving brakes.
 If they were brakes, they would be still at rest,
 They would not rise, unless alive, to depart.
 If they were oaks of dark woods, o'er forests thick,
 They would not move through devious ways, if they were dead.
 As they are not dead, fierce their battle, fierce their hue ;
 They traverse plains and woods also, for they are alive.
 If they were trees of hill-tops, with hardy strength,
 They would not waive such standards, speckled all.
 As they are not trees, ugly their uproar—a fact undoubted.
 Victorious men they ; men with shields ; their weapons great.
 If on horses' backs they are, a long stretch they make ;
 If they be rocks, quick they run ; . . . if they are stones.
 Why is there poison on every point?—a certain sure sign.
 As they advance past the summit, what has stooped them?"

Ατcυαλα Cύρνι mac velbchαιν Όαρι impefun in va vpiáo
 ap míri Tempia λυάcρα ap a cómapi immac. Ni bap oen pceol
 acát na vpiuore immaiz ap mí in vomain, Cύρνι mac velb-
 cháin Όαρι.

IS avopín na cómepiz xpian pec comcpiunni in talman.

IS pollup óuin innoipa in plúaz, ap Cpiom vépail.

Ατpιδc xpían na lecnib na h-ipluácpa; ec ip amlaro na
 búí 'ca páo 7 pioácpain in laro pca, 7 bapcapi Cύρνι im en
 panto é von láro.

Ατcίu λυάcpai línib pliab,
 ταιτnιo xpían tulcpim pe táib,
 ip óic impiavac vo ccm
 etip móin céip 7 cpaiib.

μαS elta píaé put ταιp cáll,
 μαS elta τpαona τpomm,
 μαS elta vpiuici labop,
 map elta cavan na cippi.

μαpa elta xpianon xpí,
 μαpa elta xpí xpí,

(p. 265, b) ip paca uavib co nem,
 ip xpian uavib co ppi.

Α cύρνι mac Όάpi vil,
 a xpí imtéit pále pheb,
 apai, op ip pcpai vo cáll,
 ca péc imthic in pliab pen.

ni va vepcav in va vpiú,
 ip avbul a ceó,
 ipuul uamnaiz acapi,
 ip λuamnaioi a n-pleo.

μαpac cecpai copnaiz cap,
 mapac capiz . . . a cpiip,
 mapa cáll vubcpim cava,
 mapa cponcpai mapa mii.

μαpac cecpa cponac ccpa,
 ni h-immipiz oen bó,
 acap pcpai vpiib vpiap vpiengó
 ap vpiun cachá oen bó.

The fair-visaged Curui mac Daire heard the dispute of the two druids on the wall of Tara-Luachra out before him. "It is not at one these druids outside are," said the King of the World, the fair-visaged Curui mac Daire.

It was then the sun rose over the orb of the earth.

"Visible to us now is the host," said Crom Deróil.

The sun rose over the slopes of Ir-Luachair. And thus was he saying, and he sang this lay; and Curui answered him regarding one stanza of the lay:—

"I see Luachair of many hills;

The red-faced sun shines against its side.

'Tis heroes that ride from afar,

Between the black bog and wood.

If they are raven flocks, east, yonder;

If they are great flocks of *tradna*;

If they are extensive flocks of starlings;

If they are flocks of ducks or cranes;

If they are flocks of sturdy geese;

If they are flocks of rapid swans—

Far is it from them to Heaven;

Short is it from them to the ground [*lit.* grass].

O Curui, son of Daire dear,

O man who crossest the briny sea,

Say, for thy sense is best,

What 'tis traverses the old *sliab*.

The two druids, the two watchers—

Great is their confusion.

'Tis a timid eye that has looked.

Their contention is moving.

If they are fair horned cattle;

If they are rocks of surface hard;

If 'tis a black-blue wood;

If 'tis the roar of the sea of Mis;

If they are cattle, of cattle kind,

They are not the herd of one cow.

A fierce man, who sheds blood,

Is on each cow's back.

Δτά claiueb cacha bó,
 'ra pciath va leið éliu,
 átat meirci cruaid na cruaid
 uar na buaid átcíu. Δ.

ni cian robatari anó in va oruio 7 in va vercaio cupie-
 mio banbiocuo booba von éetna briaini var gleno anall.
 bareo a barbaroact átráctatar cu na parigab rleg ar
 arolino na pciat ar beppaiui ná claiueb ar álcáinḡ 1 Temair
 luacra na torcáir. Cach teg ar arabí tuigí 1 Temair
 luacra átrocáir na linbrattab verimárib ve. Ba pa-
 malta combo hí in muir tírao var múbrib 7 var cepprib in
 beða éucu. Rarait gnéti va gnúrib 7 iabúí cuit ar vétab
 1 Temair luachra ar meóón. Átrocárat in va oruio in
 nélrib 7 1 tarrib 7 1 tamleét; fer oib var múb immac,
 Crom varrib, 7 Crom veroil var múb innoio; et arái rin
 na éruig Crom veroil 7 na éuir rúil var in éetna mibriaini
 tanc irrin pacéti.

Tarblainḡret in rlúag for inn fairci, et ruiofet 1 n-oen
 aipetar for inn ácthi. Snigir 7 legair in rneéta tricha
 reppiréraigeo ar cach leð uacú na bpué na míleo mórcálma.

Tanc Crom veroil irteé irribi Meob 7 Áilill 7 Cúríu
 7 Eoéo mac lucta, 7 baribaract Meob canar tanc int
 armgriú varpanic, inn a h-áeoí anuar, no in var muir aniar,
 no inn a h-Éiuio anair.

1S a h-Éiuio anair, var lecnib na h-irluacra cu demin,
 ar Crom veroil. Tacim rluidig baribaroi naó' etairra inoat
 h-Éiennaidig no inoat allmaraidig; marat h-Éiennaidig 7 men-
 bat allmaraidig irat ulaio.

Naðao áéno vo éoiniúi anorút, ar Meob, tuararcbala
 ulaio, ar ir menic ar écpaitib 7 ar rluaḡeobib 7 ar éuia-
 raib inna farrao é.

Ropao áéno ar Cúríu, acht eo farḡbaino a tuararc-
 bala.

Tuararcbail in éetna briaini tanc irrin mibali oib ám
 áta ácumra, ar Crom veroil.

Taḡairi uúin uin, ar Meob.

Unrea (.i. ác éonnaic) na uúin anair anéctair, ar Crom

There is a sword [man] for every cow,
With a shield at his left side.
There are standards—strong beside strong—
Over the cows I see.”

Not long were they there, the two watchers and the two druids, until a full, fierce rush of the first band broke hither past the glen. Such was the fury with which they advanced, that there was not left a spear on a rack, nor a shield on a spike, nor a sword in an armoury, in Tara-Luachra, that did not fall down. From every house on which was thatch in Tara-Luachra, it fell in immense flakes. One would think that it was the sea that had come over the walls, and over the recesses of the world to them. The forms of countenances were changed, and there was chattering of teeth in Tara-Luachra within. The two druids fell in fits, and in faintings, and in paroxysms; one of them, Crom Darail, out over the wall, and Crom Deróil over the wall inside. And, notwithstanding, Crom Deróil got up, and cast an eye over the first band that came into the green.

The host alighted on the green, and sat in one band on the green. The snow dissolved and melted thirty feet on either side of them, from the ardour of the great puissant warriors.

Crom Deróil came into the house in which were Medb, and Ailill, and Curui, and Eocho mac Luchta; and Medb asked whence came the clamour that occurred; whether it was down from the air, or across the sea from the west, or from Eriu, from the east?

“It is from Eriu, from the east, across the slopes of the Ir-Luachair, undoubtedly,” said Crom Deróil. “I see a barbaric host, and I know not whether they are Erennachs or Foreigners; but if they are Erennachs, and if they are not Foreigners, they are Uli-dians.”

“Should not the descriptions of the Ulidians be known to Curui there?” asked Medb; “for often has he been on cavalcades, and on hostings, and on journeys along with them.”

“I would know them,” said Curui, “if I could obtain a description of them.”

“The description of the first band of them that came into the place I have, indeed,” said Crom Deróil.

“Give it to us then,” said Medb.

“I saw before the *dun* to the east, outside,” said Crom Deróil, “a

vepoil, ac connamercá anó buoin mĩgsoa nomóir, ru mĩg cach oen fepi rin buoin. Triar i n-aimenuc na buoin; laec porcelcan mĩgsoa nomóir eturru bar aimeson; ramalta na ércá na ollcóiciuo oec a znúir 7 a opec 7 a ageo. Ulca vegablae finocael fari; (p. 266, a) polt tóbac veigbuoi i porcengul co fan acula leir. Lenó corcra corrcarac immi; milec óir eadri na bpucc uar a zelgualaino; lemí ve ríol mĩg na zruan a zelcni. Sciaé vonocorera co cobmadib oir buioe fari. Claiob órouiri inturil leir. Sleg cunreo corcarglan na zelglaioc veirr velizci, cona foga fogablae lé. Ceitlaeé va leir veir, ruillriti ru rneéta a znúir 7 a opec 7 a ageo. Fepi bec bradub oá leir éli lucruon cu móir. Fepi rino porfolur ic faebarcérr claiob uarpu. A colz oet aithgéri upnoet irin vara láim oó; a claiob móir mileta irin láim n-aill. Rarcuir immarec i n-upairi 7 i n-irli, zunbenac porcuo fpu folc 7 fpu leccainn in láich móir meónaiz; ariu (.i. riariu)^a marecat talmain marzeib in fepi cétna ariuno ari uizib 7 faebriab.

IS mĩgsoa in tuamarcbaíl, ari Meob.

IS mĩgsoa in luct iri tuamarcbaíl, bar Cúruí.

Ceo on cia rú, bar Dilil.

Hi anre, bar Cúruí; Conchobar mac Fachtna fathais mĩ uileir vóigbala ulao, h-ua mĩg h-Énenn ir Alban, in laec móir meonac út. Fintan mac Neil namglonnaiz, fepi trín ulao, va leir veir, cunro ruillriti rneéta a znúir 7 a ageo. Cuchulaino mac Sualtam in fepi bec bradub (.i. malacub) va leir éli. Fepicheitni mac Corppi maic Iliaé in fepi rino porfolur rin ril ic imbiré cérr zarco uarpu; mĩgollam ve mĩgollomnaib ulao rin, 7 cúlcometao vo Chonchobur o théit i cpié a bodbao. Cipé vambao áil a áil no a accal-laim in mĩg mĩ lemcar co n-elacar in fepiri.

Unrea ruu ram anair anectair, ari Ciom vepoil, ac connamercá anó triar n-álaino n-étrim 7 erriu penni impu; viar óc áitoad oib. In tref zilla ulca vegablae vonocorera fari. Niconberac a opuéc voino fepi ari áci 7

^a Added as a gloss over the preceding word ariu.

royal, immense band ; the equal of a king was every man in the band. There were three in the front of the band, and a broad-eyed, royal, gigantic warrior between them in the middle. Comparable to a moon in its great fifteenth was his countenance, his visage, and his face. His beard was forked, fair, and pointed ; his bushy, reddish-yellow hair was looped to the slope of his *culad*. A purple-bordered garment encircled him, a pin of wrought gold being in the garment over his white shoulder. To the surface of his white skin was a shirt of kingly satin. A purple-brown shield, with rims of yellow gold, was over him. He had a gold-hilted, embossed sword ; a purple-bright, well-shaped spear in his white firm right hand, accompanied by its forked dart. At his right side stood a true warrior ; brighter than snow his countenance, his visage, and his face. At his left side a little black-browed man, greatly resplendent. A fair, very brilliant man was playing the *éde* feat over them ; his sharp inlaid sword in the one hand, his large knightly sword in the other hand. These he sent up and down past one another, so that they would touch the hair and forehead of the great central hero ; but before they could reach the ground, the same man would catch their points, both backs and edges."

"Regal is the description," said Medb.

"Regal is the band whose description it is," said Curui.

"What, then ; who are they ?" asked Ailill.

"Not hard to tell," answered Curui. "That great central hero is Conor, son of Fachtna Fathach, the lawful, worthy King of Ulad, descendant of the Kings of Eriu and Alba. On his right side is Fintan, son of Niall Namglonnach, the man of the third of Ulad, whose countenance and face is more bright than snow. The little black-browed man at his left side is Cuchulaind, son of Sualtan. Ferchertni, son of Corpre, son of Ilia, is the fair, beaming man, who is playing warlike feats over them. A king-poet of the king-poets of Ulad is he, and a rear-guard of Conor when he goes into his enemies' country. Whoever would wish to solicit or speak to the King, it is not permitted until that man is evaded."

"Here before these to the east, outside," said Crom Deróil, "I saw there a splendid, active trio, clothed in warriors' dress. Two of them were young, child-like ; the third fellow had a forked, purple-brown beard. They would not remove the dew from the grass, for the

imetrummi imethancatar, mapi na facceu neč von mórfłóš
iat, 7 atčiat in řlúš n-uile.

IS řeim 7 ř imétrum 7 ř říuamail in tuamarcbail, ař
Meob.

IS řeim, řřř říuamail in lučt řa tuamarcbail, ař Cúříu.

Cia řút, řori Ailill.

Ni aře am, bari Cúříu; řř řáermaccáemí Tuací ve
Danann anorin, bari Cúříu; Delbaeč mac Eičleno, 7 'Oen-
sur óc mac in 'Oašuo, 7 Ceřmait milbél. Tancařa řve
veřeo ašočí inoiu, va móřao ář 7 upšaile, cu řařmeřčat
iat ař inř řlúš, et ř řř cunnaraccet in řlúš iat 7
atčiatřom in řlúš.

Unřea řiu řain anari anečřař, ař Čřom veřoil, atčiu
ano buřoin laečoa lanřlonnaiš, co řřiuř veřřčaiřčř řempu
řřřemčúř. Laeč řičoa řorřono anorin, 7 laeč řřno řřřa-
laino, 7 laeč řuaňao řužčeno čřén, co řult tóbac veřř-
buřoe řař, cunřo řamalřa vo řa čř řřbeč řa veřeo řaša-
maiř, no řa břeřňařaib bánóř řlančaitņem a řuilř. Ulča
veřablač voňočari řař, řamalřa řa h-eo láma láic
ař řat, řamalřa (p. 266, b) řa cořčari lořřa liač no řa
óiblib úřčēneř a řnúř 7 a veřč 7 a ašeo. Čř řčēč voň-
veřřa mileřa řoriuib. Čř máňari mářa muřneč bari
anbařčuib leo. Čř člairoib čřomma tořčbuilleča leo. Čř
étaiř čáema cořčarřoi impu.

Ōari ař cubur ř laečoa 7 ř cuřatřa in tuamarcbail,
ař Meob.

IS laečoa 7 ř cuřatřa in lučt řa tuamarcbail, ař
Cúříu.

Cřo óň cia řút, bari Ailill.

Ni aře, [ař Cúříu]. Čř řřímlaic Ulao inorin, na va
Conall 7 loešaře .i. Conall anřlonnac mac řřiaiř řlun-
maiř, 7 Conall ceřnach mac Amariřin, 7 loešaře o řaič
immił.

Unřea řiu řain anari anečřař, bari Čřom veřoil, ača-
connacřa ano řřari n-uáčřari n-anáčřio 1 n-ařřnuč na
buřoni; čř lenti lřnečoa 1 čařřul řř čneřřaib vóib; čř
břuiřč řřnnř laččora 1 řořčřul (.i. 1 řilliuo) impu; čř
cuáll 1ařřn ř na břatřaib uař a m-břaib; čř řuilř řoř-

celerity and lightness with which they came ; as if not one of the great host perceived them, and they see the whole host."

"Gentle, and light, and peaceful is the description," said Medb.

"Gentle and peaceful is the band whose description it is," said Curui.

"Who are they?" asked Ailill.

"Not hard to tell," said Curui. "Three noble youths of the Tuatha-De-Dananns are there," said Curui: "Delbhaeth, son of Eithliu, and Aengus Og, son of the Dagda, and Cermat Honey-mouth. They came at the end of night this day, to excite valour and battle, and they have mixed themselves through the host. And it is true that the hosts perceive them not ; but they see the hosts."

"Here before them to the east, outside," said Crom Deróil, "I see there a warlike, valorous company, with three distinguished persons advancing in front of them. A wrathful, brown hero is there ; and a fair, truly-splendid hero ; and a valiant, king-stout, mighty champion, with thick red-yellow hair ; and comparable to a honeycomb at the end of harvest, or clasps of fair gold, is the bright glistening of his hair ; two-forked, black-brown, is his beard, which is equal to the measure of a hero's hand in length ; like the purple hue of the gilly-flower, or sparkles of fresh fire, his countenance, his visage, and his face. They bear three knightly, brown-red shields ; three immense, whizzing, warlike spears ; three heavy, stout-striking swords. Three shapely suits of purple apparel about them."

"Heroic and knightly, by our conscience, is the description," said Medb.

"Heroic and knightly is the band whose description it is," said Cúruí.

"What, then ; who are they?" asked Ailill.

"Not hard to tell" [said Curui]. "Three prime heroes of Ulad they—the two Conalls and Loegaire—viz., Conall Anglonnach, son of Iriel Glunmar, and Conall Cernach, son of Amargin, and Loegaire from Rath-Immil."

"Here before them to the east, outside," said Crom Deróil, "I saw a hideous, unknown trio in the front of the band, with three linen shirts girding their bodies round ; three hairy, dark-gray garments in folds about them ; three iron spikes in the garments over their bosoms ; three coarse dark-brown heads of hair upon them ; three bright-grey

oonna fpaecōa fopru ; tpi ʒlanpceit̃ ooorōa co calao-
bualetib pinnuma fopru ; tpi plega plinoletna leo ; tpi
claiobi ḡrouin acuib. ʒa pamalta pi ʒlaim con all-
mariaiz i paōo ppenbūiad̃ cpaioi cach mileo oib pa fop-
cloipteēt̃ a m-brobaō ip in ounaōpa.

IS baribarōa ʔ ip caupata in tuapapcbail, ap Meob.

IS baribarōa in luēt̃ ipa tuapapcbail, bar Cūpūi.

Ceo ḡn, cia pūt, bar Dilill.

ni anpe, bar Cūpūi. Tpi tapmioi caēa ulao anopin ; Uma
mac Remanpripiz̃ a pēoain ēualhge ; Epipzi eēbél̃ a bpi
Epipzi ; Celēcāip mōri mac Uitchioip, a paic̃h Celēchāip a
Dūn oā lethʒlar.

Unpea piu paip anāip aneētāip, bar Cipom oepoil, atcon-
nāic pepi pūleē pliaptaē plinnēnāē pāmōri pīēpaē, co pa-
bipaēē lāētnai imbi. Seēt̃ ḡʒepiūcōcāil̃ ciapa com[p̃]lemna
imbi ; ʒiipi cech n-uachtaiaē, libiu cach n-iētaiaē. Nonbuip
ceētaip a oā thāeb. Lopiz̃ oouachmaip iapinaioi na lāim.
Ceno anbtēn fūipiu 7 cenō ālʒel ; baepō a peba 7 a baipci,
fūipmō in cenō n-anbtēn fop̃i cenōap̃i na nonboip conoap-
maipbaō paā bpaioit̃uo n-oen uāipē. Fūipmō in cenō ālʒen
fopriu, conoapbeēāiʒenō ip̃rin n-uāip cētna.

IS inʒnaō in tuapapcbail, paip Meob.

IS ilpeētaē inēi pa tuapapcbail, bar Cūpūi.

Cio ḡn cia pūt, bar Dilill.

ni anpe, bar Cūpūi ; in ʒaʒōa mōri mac Eit̃hlenn, oāʒ
oia tuāēi oē ʒanano. ʒamōpaō āiʒ 7 upʒāile pa cum-
maip ip̃rin mat̃in inoio fop̃i in pluaʒ, 7 ni paaccoēnō nēē ip̃rinē
plūāʒ ē.

Unpea piu paip anāip anechtaip, ap Cipom oepoil, at-
cōnnāipcpa ano pepi taile tuilleēan, IS ē baile bpaioipōā, ipē
opeēlēēan oēēp̃olup, cen ep̃iuo cen ētʒuo, cen ap̃mu cen
paebpiu, acht paēēbpiōc̃ oonoleēāip oēʒp̃iaēa cu aipbaaccaib
a oā oēpal. Remic̃hiip pepi mōri cech n-oen baill oē. In corēi
cloic̃ipea immuic̃ na pēēat̃ Clanna ʒeoao uile oā cō cbāil
pa ʒat̃ atalmāin 7 oap̃iūʒni ubull̃ ēlep̃p̃ ān mēop̃i co a celi
oē. (p. 267, a) Kaleic̃ uao pa talmaip̃ p̃eib pa leiceo oāi
c ēainō bar̃ aēi 7 ep̃ummi.

* blaī, in facsimile.

* canēainō, in facsimile, an impossible form.

shields, with hard ozier bindings upon them; three broad-bladed lances with them; three gold-hilted swords had they. Like the baying of a foreign hound in the chase is the loud heart-bellowing of each warrior of them when hearing of their enemies in this fortress."

"Fierce and warlike is the description," said Medb.

"Fierce is the band whose description it is," said Curui.

"What, then; who are they?" asked Ailill.

"Not hard to tell," said Curui. "Three leaders of battle of the Ulidians they—Uma son of Remanfisech, from Fedan of Cualnge; Errgi Echbél, from Brí-Errgi, and Celtchair the Great, son of Uthidir, from Rath-Celtchair, from Dún-da-Lethglas."

"Here in front of them, to the east, outside," said Crom Deróil, "I saw a large-eyed, large-thighed, shoulder-bladed, nobly-great, immensely-tall man, with a splendid gray garment round him; with seven short, black, equally-smooth cloaklets about him; shorter was each upper one, longer each lower. At either side of him were nine men. In his hand was a terrible iron staff, on which were a rough end and a smooth end. His play and amusement consisted in laying the rough end on the heads of the nine, whom he would kill in the space of a moment. He would then lay the smooth end on them, so that he would animate them in the same time."

"Wonderful is the description," said Medb.

"Protean is the person whose description it is," said Curui.

"What, then; who is he?" asked Ailill.

"Not hard to tell," said Curui. "The great Dagda, son of Ethliu, the good God of the Tuatha De Danann. To magnify valour and conflict he wrought confusion upon the host in the morning this day; and no one in the host sees him."

"Here before them, to the east, outside," said Crom Deróil, "I saw there a mighty, broad-fronted man; bold, dark-browed; broad-visaged, white-toothed; without raiment, without clothing, without arms, without weapons, except a well-stitched brown leather apron up to the hollows of his two arm-pits. Stoutier than a large man is each of his limbs. This pillar-stone outside, which all the Clanna-Degad could not lift, he pulled out of the ground, and performed an apple feat with it from one finger to the other. He hurled it from him with power, as quickly and lightly as he would fling a wisp of . . . , for quickness and lightness."

"Heroic, regal, powerful, mighty is the description," said Medb.

"Stronger than any is he whose description it is," said Curui.

"What, then, who is he?" asked Ailill.

"Not hard to tell. That is the champion Trisgatal; the champion of Conor's house. He it is that kills the three enneads by his fierce look alone."

"Here before them, to the east, outside," said Crom Deróil, "I saw a fresh, childish youth, in bonds and fetters. Round each of his two legs were three chains, a chain round each of his two hands, and three chains round his neck; and seven persons at each chain, which is equal to eleven sevens. He . . . a manly, vigorous *rompur* with the eleven sevens, whom he would drag as easily and lightly as he would drag their number of empty bladders, when he would hear the clamour of his enemies. When the head of one of the men would strike against a surface-sod of the surface-sods of the ground, or against the stone crag, the man would say, 'It is not to exhibit bravery or valour this uproar is created, but about the odour of the food and ale which is in this house.' A feeling of shame possessed him, so that he went with them a while, quietly, silently, until the same wave of fury came upon him."

"By our conscience," said Medb, "the description is virulent, indocile."

"Virulent, indocile is he whose description it is," said Curui.

"Who is he, then?" asked Ailill.

"Not hard to tell. The son of the three champions I mentioned before, to wit, Uma son of Remanfisech, Errgi Echbél, and Celtehair son of Uithidir. That number of their host is requisite to guard him when he goes into his enemy's country, in order to restrain his ardour. Uanchend Arritech is he, and his eleventh year is not complete; and he never eat his portion, without offering it to everyone who might be in the house."

"Here before them to the east, outside," said Crom Deróil, "I saw a band of their rabble. One man in their midst, with a black, pointed, thick head of hair, having large, subtle, all-white eyes in his head, and a smooth-blue Ethiopian countenance; a ribbed garment in folds about him; a brazen clasp in his garment, over his breast; a long bronze wand in his hand, and a melodious little bell beside him,

bentaro a eclaro bari in rluas co tarceno ruba 7 rozma
 too'no aropris 7 too'no tfluas uili.

Sotib 7 ir pururoi in tuararcbail, ari Meob.

Sotib cac pa tuararcbail, bari Curiu.

Cia rut, bari Dilil.

Hi ari, bari Curiu. Roimro migommit rin ari Curiu.
 'Onmit Conchobari. Niyabi o'erbato nach oo cumaro ari
 vuni o'ulcail miam ari a tucaro da ari acht coracceo Roimro
 migommit.

Unrea iuu raii ari anechtai, ari Ciom veroil, at con-
 naric ano feri corcaro ceciait i carput cenorartei ar
 eclaro urairo. Leno ilbrecc inzanac imbe, co n-imoenam
 orinait. Fail ori vana cehtari a da lam. Fanni ori im
 cac meri da merai; ari co n-imoenam oroa lair. Noi
 carptis² memi, 7 .ix. carptis na vego, (p. 267, b) 7 .ix.
 carptis² cehtari a da tdeb.

IS uronoi 7 ir migoa in tuararcbail, ari Meob.

IS migoa 7 ir uronoe [in] ti pa tuararcbail, ari Curiu.

Ceo on cia rut, bari Dilil.

Hi ari bari Curiu. Uaro bmuza mac fiaena a Temari
 na h-arova, 7 ir eicen na noi carptis² rin imme cac conari
 teit, ari ni eirtenrom la h-irlabria neic o'int flog acht me
 a n-irlabria rom. Gami a comparo oo neoc aile acht
 vrom.

Unrea iuu raii ari anechtai, ari Ciom veroil, atcon-
 naric ano buvin iuzoa romoi. Oenfer ina arienuc rai; fo-
 let fiaeofo foroub fari; ell n-aizgen irrii ari h-oil oo.
 Cubur folo forveirzi irrii oil aile oo .i. fiera min
 muntero ino ari feet, 7 fiera anoiaro in feet aile.
 Oncu obeli cehtari a da zualano. Sciait tai tairgel fari.
 Clairob zelhouin leir. Sleg mori mileta pa ari a zua-
 lano; innuair iargeib a zriti rlegi vobeirreom beim o'er-
 lano in migoi bari a veruano co marono lan amioe meic
 ve proccailib tentioi vori a rlii 7 vori a fograin, innuair
 iargeib a zriti rlegi. Carii vubfolo da lino vouatmar
 aroci memi, ari na venam tria vruveet da folai con 7 cat
 7 vruao, cu pobairtea cenno na rlegi rin irrii lino memi
 rin, in triath naiceo a zriti rlegi.

* These were each originally written carp in the text; but have been cor-
 rected to carptis, apparently by the original hand.

which he touches with his wand before the host, so that it gives pleasure and delight to the Arch-King, and to the whole host."

"Laughable and amusing is the description," said Medb.

"Laughable is the person whose description it is," said Curui.

"Who is he?" asked Ailill.

"Not hard to tell," answered Curui. "That is the royal fool Róimid, Conor's fool. There never was fatigue or sorrow on any man of the Ultonians, that he would heed, if he only saw the royal fool Róimid."

"Here before them to the east, outside," said Crom Deróil, "I saw a purple-hued man, in his first grayness, in an open-headed chariot, over high horses; a marvellous much-speckled garment about him, with gold-thread workmanship. A bracelet of gold, moreover, on each of his two hands, and a ring of gold round each finger of his fingers. Arms with golden workmanship had he. Before him were nine chariot-men, and nine chariot-men behind him, and nine chariot-men on either side of him."

"Magnificent and regal is the description," said Medb.

"Regal and magnificent is he whose description it is," said Curui.

"Who, then, is he?" asked Ailill.

"Not hard to tell," answered Curui: "Blad Briuga, son of Fiachna, from Temair of the Ard; and these nine chariot-men must be about him whithersoever he goes, for he listens not to the speech of anyone of the host, but to their speech. Sparing is their speech to everyone but to him."

"Here before them to the east, outside," said Crom Deróil, "I saw a prodigious royal band. One man in front of it, with coarse black hair. An expression of gentleness in one of his eyes; foam of crimson blood in the other eye; *i. e.* at one time a gentle, friendly aspect; at another time a fierce expression. An open-mouthed otter on each of his two shoulders. A smooth, white-surfaced shield upon him. A white-hilted sword with him. A large, knightly spear to the height of his shoulder. When its spear-ardour seized it, he would deal a blow of the handle of the mighty spear upon his hand when the full measure of a sack of fiery particles would burst over its side and edge, when its spear-ardour seized it. A blood-black cauldron of horrid, noxious liquid before him, composed, through sorcery, of the blood of dogs, and cats, and Druids. And the head of the spear was plunged in that poisonous liquid when its spear-ardour came."

"By our conscience, the description [is venomous]," said Medb.

"Venomous is he whose description it is," said Curui.

"Who, then, is he?" asked Ailill.

"That is Dubthach the Chafer of Ulad," said Curui; "a man who never merited thanks from any; and when a prey falls to the Ultonians all, a prey falls to him alone. The quick, deedful *luin* of Celtechair is in his hand, on loan, and a cauldron of crimson blood is before it, for it would burn its handle, or the man that is bearing it, unless it was bathed in the cauldron of noxious blood. And foretelling battle it is."

"Here before them to the east, outside," said Crom Deroil, "I saw another band there. A sedate, gray-haired man in front thereof. A fair bright garment about him, with borders of all-white silver. A beautiful white shirt to the surface of his skin; a white silver belt about his waist; a bronze branch at the summit of his shoulder; the sweetness of melody in his voice; his utterance loud but slow."

"Judicial and sage, by our conscience, is the description," said Medb.

"Sage and judicial the person whose description it is," said Curui.

"Who, then, is he?" asked Ailill.

"Not hard to tell. Sencha the Great, son of Ailill son of Maelehlóid, from Carn-Magh of Ulad; the most eloquent man of the men of earth, and the pacificator of the hosts of Ulad. The men of the world, from the rising to the setting, he would pacify with his three fair words."

"Here before them to the east, outside," said Crom Deroil, "I saw there a brave, truly-splendid band; in front of it a young, tender boy, with ever-clustering yellow hair. The judgment which the hero before him cannot deliver, he delivers."

"Wise and cunning is the description," said Medb.

"Wise and cunning he whose description it is," said Curui.

"Who is he?" asked Ailill.

"Not difficult to tell," answered Curui; that is Caini the fair-judging, son of Sencha, son of Ailill; and the decision that his father does not, or cannot, deliver, he delivers it."

"Here before them, outside, I saw a hateful, foreign-looking trio, with long sharp staves, and wearing foreign brown-gray garments.

լաւի ւոյցերն սրտնոս ; co n-ետայցիւ ձկնաբոս լիւծոսար
 արաւի ; co քի չօտնիւ սմաւոյ իլկաւիւ յերթ լեօ ; co քի
 օրհնայիւ իսրնայիւ իմ ձկնայիւ լիւի . Ու լաւարիւ նե՛ յիւ յի
 արաւի, 7 ու լաւարիւ նե՛ յիմ մօրիւնս յիւ .

1Տ մօշօս [7 ր] ձկնաբոս ին տարարեալ ար Մեօն .

1Տ մօշօս 7 ր ձկնաբոս [ին խիտ րա տարարեալ],
 ար Ուրիւ .

Շո օն շա ըտ ար ձկն .

Ու ար ար [Ուրիւ] . Եր յօրիւ ըտիցի Conchobար ար-
 րիւ, Նեմ 7 Օսկ 7 [Օրիւտիւն] .

Երարարեալ ին շետն իմաւոյ տարի րիւ ըտի []
 Ուշնարիւնե՛ ին յիւ մօր իմեա՛նս և տարարեալ յօ
 շարիւ օ րիւ իմա՛ն .

1Տաւ Սկաւ ըտ քա, ար Մեօն .

1Տաւ շոն, ար Ուրիւ .

Ու իմարաւոյ իմաւոյ իմաւոյ, ու ին ըտ 1 տարարիւ
 ու իմարարիւնս ձկն .

Ուշետարիւ մա՛ն, ար Ուրիւ .

1 ըտ 1 րիւ յօնոս նե՛ իմարիւ, ար Մեօն .

Ձա րիւն լանո Օսոս, ար Ուրիւ, յի . Տարարիւնս
 մա՛ն Օսոս ըտ րիւ Օսկ .xxx. լիւծոս րիւ յօնոս 1 և ձ
 յարիւ .

Տարարիւ ձ արարիւնս յօ ին իմա հարիւնս, 7 արարիւնս
 յօ շա հարիւնս տարարիւ .

Շա իմար ար ար Ուրիւ .

Ձա՛ Շոմ յարիւ 7 Քարարիւնս մա՛ն Օսոս .

Տարարիւ իմաւոյ յօնոս ին ըտ 1 իմա Տարարիւնս 1 և ձ
 յարիւ .

Շա ըտ, ար յօն .

Շոմ յարիւ 7 Քարարիւնս մա՛ն Օսոս արարիւ ար ձա, 'Տ և
 արարիւնս յիւնս ին իմա 1 տարարիւ ու 1 արարիւ և տարարիւ
 Սկա, ու ին ըտ [ք]իւնս արարիւ մա՛ն .

1Տ շա ձա 1 տարարիւ և տարարիւ ար և [ք]իւնս .
 1Տ [] և [ք]իւնս . Տարարիւ 7 ձա ըտ լարարիւ
 իմա, 7 Տարարիւնս րիւնս, 7 լեւ իմարարիւ արարիւ
 րիւ, 7 իմ րիւնս ձա յիւ 7 յօ լարարիւ 7 ձա ձա՛նս իմ
 իմարարիւնս րիւնս ըտ լարարիւնս յօնոս րիւնս . 1Տ րիւնս
 տարարիւնս յիւնս co իմարարիւնս մա՛ն Սկա 1 ունս ձա

^a տարարիւ, տարարիւ, facsimile.

They had three bronze darts in their right hands, and three iron clubs in their left. Neither of them speaks to the other, and not one of the host speaks to them."

"Servile and strange is the description," said Medb.

"Servile and strange are they whose description it is," said Curui.

"How, then; who are they?" asked Ailill.

"They are the three doorkeepers of Conor's house, Nem, and Dall, and Druithen."

That is the description of the first division that came into the fair-green. The great druid was not able to describe them further.

"They are the Ulidians," said Medb.

"They are, indeed," said Curui.

"Was it imagined before or after; or is it in prediction or in prophecy with you?"

"That we know not, if it is," said Curúi.

"Is there in the fortress any one that knows?" asked Medb.

"There is," said Curúi, "the senior of the Clann-Dedad, to wit, Gabalglinni, son of Dedad, who has been, and he blind, maintained thirty years in this fortress."

"Let some one go and ask him if they were expected; and let it be asked of him what preparation was made for them."

"Who shall go there?" asked Cúruí.

"Let Crom Deroil and Faenglinni, son of Dedad, go."

They went on to the house in which Gabalglinni was maintained.

"Who is this?" asked he.

"Crom Deroil and Faenglinni, son of Dedad, are here," said they, "to enquire of thee if the coming of the Ulidians was in prediction or in prophecy; or if so, whether there is any preparation for them?"

"Long has their coming been in prophecy. That they may be attended to, this [is the] provision. An iron house, and two wooden houses about it; and a subterranean house under it, and a strong iron flag upon that; and all the faggots, and inflammable materials, and coal, that were found, were collected into the subterranean house, so that it is quite full. It is what was prophesied for us, that the nobles of Ulad

իրոյն տեճրոյն. ԱճԱՏ րեճտ ր՛լաճրաժ[ձ] սրաւրոյն րսո՞ րձ
 ճօրրաւոյն մո յերճար [] չաւ, 7 րօրրաճաճ ձ ճեճչաւ
 տոճ րեճտ ճօրրեւոյն րաւետ րօր մ րճաճօրր մմմմմ.

Տաճաճար (Շրոմ տերօւլ 7 րօեճլոմմ) իրոյն տեճ մմմաւ
 մեոճ 7 ձաւաւ 7 մաճ մ ձա ճաւեո, et ճօրրեճաւետ մոմ մար մա
 ձաւաւաւ ւլաւ.

Տաճար տ'րեճաւ րաւետ մս նեճ սաւետ 7 սաւմր, ձ
 Շիւրիւ, ձր մեոճ.

Շաւ մաճար ճո, րար Շիւրիւ.

Մոճար . . . ձր մեոճ, et ճար ճաւաւ րեճար րաւետ
 րս սաւմր ճո մաճ մ ճօրրո Շոմաճտ, 7 սաւետ ճո մաճ մ
 տ ճաւեո մմմմ.

Տօճար ճո ձաւ, ճար Շարիւ, ձր մտ [ֆ]րեճար մ
 րաւետ մ մա րո ո մա տեճ; սար մաճ է Տօճաճ տօւ
 ւլաւ [ֆ]րեճար մ մա հ-արիւ տաճաճար. մաճ e Տեճա
 մաճ ձաւաւ [ֆ]րեճար, մ մա րո տաճաճար.

Տօճար մարս ճօրր ճաւ իրաճաճար ւլաւ րօրրո
 րաւետ.

Մոճն մոճն տօ ճաւետ, ձ արիւ արեճաճ արաւաւ
 ւլաւ, ձր Շրոմ տերօւլ, ձ մեոճ 7 ձ ձաւաւ 7 ձ մաճ մ ճօրրո
 Շոմաճտ ճօ.

Մոճն մոճն (p. 268, b) տօ ճաւետ ձ արիւ արեճաճ
 ւլաւ, ձր րօեճլոմմ մաճ Տօճաւ, ձ Շարիւ մաճ Տար մ
 մաճ մ տ ճաւեո մմմմ րաւետ տաւ մր տոմ.

Տարիւ մոճ 7 տարիւ մր մա, ձր Տեճա մաճ ձաւաւ, et
 մ տօ տեճաւ մաւ ձա հ-արաւաւ տաճաճար ւլաւ ճետ ձր մե-
 տարմար ձ Տոմ տ ճաւետ ճօ ճաւ մաւ մաւաւ, et
 մ մա մաւ ճօ տօ արիւ ճաւ ճոմաւ ճօմաւ ճօմաւ ճօմաւ
 մտ.

Տաճաճար մարս ճաւաւ ճաւ [1] մաճ մեոճ 7 ձաւաւ 7
 Շիւրիւ 7 ճօւ, ճ մաճ մ ձա տր ճաւետ. Քա մարար
 տօմ.

Քաւար մտ ճար տաճ 7 ձա հ-արաւաւ 7 ճաւ արաւ-
 տօմ ճօ հ-արաւաւ ճօմ ճօմաւ ճօ արաւաւ տօ տօմ, տօ ճար-
 տօ 7 տ'արաւաւ տօմ.

^a րօր (for րօրար), in facsimile.

would be congregated in one night in that house. There are seven chains of good iron here under the feet of this bed; [], and let them be firmly fastened to the seven pillar-stones that are on the green outside."

They (Crom Deroil and Faenglinni) came into the house in which were Medb and Ailill, and the nobles of the province, and related to them how the Ulidians were awaited.

"Let one from thee, and one from me, go to bid them welcome, O Curúi," said Medb.

"Who shall go there?" asked Curúi.

"The . . . two," said Medb, "that so welcome may be given to them from me with the nobles of the province of Connacht, and from thee with the nobles of the two provinces of Munster."

"I will even know," said Curúi, "by the person that answers, whether they came with peace, or with battle; for if it is Dubthach, the Chafer of Ulad, that answers, it is with discord they came; if it is Sencha, son of Ailill, that answers, it is with peace they came."

They (the messengers) went on to the place in which the Ulidians were, on the green.

"Welcome, ever-welcome, thy coming, O high-puissant, high-noble arch-king of Ulad, from Medb, and from Ailill, and from the chieftains of the province of Connacht along with them," said Crom Deroil.

"Welcome, ever welcome, thy coming, O high-puissant, high-noble arch-king of Ulad, from Curúi mac Dairi, with the nobles of the two provinces of Munster, who are yonder in the fortress," said Faenglinni, son of Dedad.

"It is pleasing to us, and pleasing to the king," said Sencha, son of Ailill; "and it was not to commit injury or conflict the Ulidians came, but in a drunken fit, from Dún-dá-bend to Cliu of Mal, son of Ugainè; and they deemed it not honourable to go out of the district until they would be a night encamped in it."

The messengers proceeded to the place in which were Medb and Ailill, and Curúi, and Eocho, with the nobles of the three provinces, and they related [the news] to them.

The poets, and the minstrels, and diverters, were sent to the Ulidians, whilst a house was being arranged for them, to furnish amusement to them.

Դսօրիտ տեճա ըսս յարձո յսս ի լաճ Բաժ քսի ո՛ւլտաի
 ո իրժ յոգա իցի ոսի. Բա քսի իմքսն ոսց[]^a ճ
 լտաի իմս ին. Արաճճտար ճճ քսաժ ճոճալա ոի
 ճի ճ ի-ճիաի 1 ի-ոքքճ, քսա իրճից Տեճա մաճ ճիլլա
 լաճ.

Դճճ Կսիսաի ո ո ճի Տեճա; Բճ ճոմօր ճ ճի ճա-
 ճաի, 7 ի ո քօր ճ քաքսա ճ քօր ճի.

Արաճճ Կսիսաի. Արաճճտար լաժ քսի ի-ոքքի
 ի ոսաժ ճոճաի. Տիլլի Կսիսաի քսի ի ճճ իր մօ
 յօ Բճ ին Բալի. 1Տե քսո ի ճճ իսիսաժ իմմալաճաժ ի
 ո ճ ճճ ճալաժ.

Դաճաժ լաճ ճ քսալա ըսս, 7 յա ի-ճոժ տօր ճեո
 ճքմալ ոի. Բա ճքսաճաճա ճիսցի ի ո 7 լաճ ոի.
 Ըճ ճալի ճճ ճճ ո՛ ճոճ յա ճճալի լաճ ճ քքալ 7 ճ
 քսալա ճի օքքալա լաճ, ճ յաճ ի ճ քսի ի ոքքաճ, ճօ
 լաժ ի ճոլա ո ճ ճի. Ըոքալ ճա քճ իլալաժ յսալ
 քօրի ճճ, ճ յոքքալա ո ճա քճ ճօրճ ճոճ Բաժ
 քօրի ո ճճ ճճ իմմալ. Դալ ճի ճօճալ ճօճաժ ճո
 ի-Բոլալ ճօճաժ ո ճ ճքքաճ ի ճեո. Դալ ճ ճի
 ճմճալաժ իմ ճ ճ ճճ. Բա ի-ճոժ ի ճե ոի 7
 ճոճալ իրի ճճ; ճոճալ յօլալ ի ճեո ճի ի ճճ
 ճի; Կսալքօմալք ի իլալ իմմալ ճճ, քսա ճճ
 ճալաճ ճօր լալ. Կսալալ Բիքս, ճ լա ճա յճ
 ի իս յօմօր ճալ ճի ճօր. Ըճ ի իրճալ ճալ
 քալ ճա ո ճ ոճ ճալ ճճ. Դա լալ ճաճալ ի ճ ճ
 յօլալ ճի 7 ճալ, 7 ի քօրալ ի ճճ.

Ըալ ճս ո ճ քսալ, Բա Դքալալ ճքքալ, ի ճ ճի
 7 ի ճալալ իլլ ո ճ ճօր իրի ճոլա ի-լալ ճա յս-
 ին ճօլա. յա ճճ ի յա ճի 7 յա ճի 7 յա ճալ ի ճոլա.

յալալալ ո ճ իլալ ո՛ւլտաի ճ Կսիսաի, Բա
 Բիքս; ճօրալ 1 ճօ Բոճա լաճ.

ճալ ճ Բիքս, ճ Կսիսաի. Դալա ճօմ ճիլալ
 ճ ճալ ճ ճալ լալ իմմալ.

Տալ Կսիսաի ճ ճալալ, ճ յալ ճօմ ճօմ ճ ճի
 ի ճ ճալալ, 7 ճի ի ո ճ ճճ ճալալ.

Դճ իսին ճօր, Բա Կսիսաի, ճի ո ճ ճճ ճալալ.

^a The faesimile has ոսց. But in the original it seems as if there was a sign of abbreviation over the ց.

Messengers were then sent to them, to inform them that the best hero of the Ultonians might select the choicest house for them. A quarrel arose about that among the Ultonians. A hundred puissant knights rose up together, upon their arms; but Sencha, son of Ailill, pacified them.

"Let Cuchulaind go there," said Sencha; "about the measure of his house you have come; and you shall be under his guarantee until you return again."

Cuchulaind advanced. The Ultonians advanced as one man, after Cuchulaind.

Cuchulaind looked upon the largest house that was in the place. That is the iron house round which the two wooden houses were.

Their attendants came to them, and an enormous bonfire was lighted for them; and provisions of food and ale were dealt to them. As the night approached, their attendants and servants would steal away from them one by one, until the last man, who closed the door after him. And the seven chains of iron were fixed upon the house, and fastened to the seven stone pillars that were upon the green outside. Thrice fifty smiths were brought, with their smiths'-bellows, to blow the fire. Three circles were made round the house; and the fire was ignited from above, and from below, in the house, until the ardour of the fire came through the house from below. Then the hosts shouted loudly about the house, so that the Ultonians were silent, speechless, until Bricriu said: "What, O Ultonians, is the great heat that seizes our feet? But it is fitter that I should know than any other person. Meseems they are burning us from below, and from above; and the house is closed fast.

"There will be a means by which we shall know," said Triscatal Strong-man, getting up and delivering a blow with his foot in the iron door. But the door neither creaked, nor resounded, nor was injured.

"Not well hast thou made thy banquet for the Ultonians, O Cuchulaind," said Bricriu; "thou has brought them into an enemies' pen."

"Say not so, O Bricriu," answered Cuchulaind. "I will do with my *Cruadin* a deed through which the Ultonians all will go out."

Cuchulaind plunged his sword up to the hilt through the iron house, and through the two houses of boards.

"An iron house here," said Cuchulaind, "between two houses of boards."

Meppu cāc māin, on, bar b̄mepiū.
 * * * * *

(From *Lebor na h-Uidre*, p. 19, a.) [.]
 mo loigra maippour.

IS meppre ol T̄m̄roth. Nāc fepi oib̄ donecuūppra co
 h-anoīam̄io atbēlat a bēoil.

IS meppre, ol Reor̄oae oīūt.

IS meppre, ol N̄ia nat̄m̄ebuin ēio.

IS meppre, ol Odel̄tenḡa.

Neēt̄ari nāt̄arini noor̄ia, ol Oub̄ 7 Rooub̄.

Coṡm̄ēiaēt̄ cāc fepi oī am̄ailiu im̄bi.

Nācā rogl̄ūep̄eo am̄iūin, ol Sen̄cā. Fepi von̄geṡat ul̄ao
 cinip̄ē ṡaiṡeod̄ac bar uēc̄ b̄ep̄ ano iṡ ē noor̄iaṡa.

Cīa uann̄i ron, ol ul̄ao.

Cucul̄ain̄o uc̄ut, cenip̄ rē ṡaiṡeod̄ac bar uēc̄ ano iṡ hē
 noor̄iaṡa.

F̄m̄p̄nēiaēt̄at̄ari iam̄om̄ iūin l̄ep̄ 7 Cucul̄ain̄o pem̄ib̄.

Innē in ṡen̄ioṡeo aṡ uēc̄ ṡaiṡeod̄ac l̄a h-ul̄tu, ol Fin̄-
 tan̄.

ṡar̄oṡain̄ linḡio Cucul̄ain̄o i n-am̄oai comb̄oi foṡi tul̄c̄in̄-
 niu in̄o l̄ip̄, 7 foṡiōeb̄linḡ a ṡaiṡcio foṡiūno am̄ioṡc̄ut
 con̄toṡiēat̄āṡi oī a n-aīlc̄enḡaib̄ in ṡaiṡcio iob̄āt̄āṡi iūin
 uūn. Ruṡta iam̄om̄ hī tēc̄ n-oam̄iāc̄ cūāc̄lete 7 com̄la ib̄aiṡi
 aīpe i m-bat̄āṡi t̄iū fep̄it̄iaṡio oī a tiṡet, 7 oā oṡolam̄
 iāim̄ain̄o ep̄pe, 7 in̄ob̄ep̄i iāim̄ain̄o aṡ in oā oṡolam̄ iūin. Ro
 h-ep̄iāo a tēc̄ oī c̄ol̄ct̄ib̄ 7 b̄ioṡm̄āc̄aib̄. Oob̄ep̄it̄ C̄iom̄
 oep̄oīl̄ a n-ṡaiṡeod̄a in̄na n-oīao 7 iūioṡc̄i, 7 am̄ioac̄b̄ari
 ṡaiṡeod̄ Concul̄ain̄o ūaṡaib̄.

T̄ep̄iaṡio in̄ol̄at̄ oōib̄, ol Aīl̄il̄l̄; 7 oob̄ep̄it̄ coṡim̄ 7 b̄iāo
 uoib̄ com̄t̄ari m̄ep̄ca. Ooṡaṡāc̄iṡeo C̄iom̄ oep̄oīl̄ b̄eōṡ uūṡ i
 m-būi nī b̄ao āīl̄ oōib̄.

Ō m̄ap̄t̄ari m̄ep̄ca b̄en̄aiṡ Sen̄cā b̄ap̄c̄ian̄o. Con̄t̄ūaṡip̄et
 f̄iūṡ ul̄i. T̄ab̄riao t̄riā f̄ari m-benn̄āc̄t̄ain̄ foṡiūin̄ f̄l̄aīc̄ uon-

^a The text of the Tale in the *Book of Leinster* ends imperfectly here (at p. 268, b. of the *Facsimile*). There seems to be, unfortunately, a considerable gap between the imperfect conclusion of the *Book of Leinster* text, and the fragment contained in *Lebor na h-Uidre*; a gap that cannot be filled up, as no complete copy of the Tale is forthcoming.

"Worse than all, alas!" said Brieriu.

* * * * *

. If my club reaches thee, it will kill thee.

"'Tis I," said Triseoth. "Any man of them whom I shall look fiercely at—his lips shall die."

"'Tis I," said the fool Reorda.

"'Tis I," said Nia-natrebuin-cro.

"'Tis I," said Daeltega [Chaffer-tongue].

"Either of us shall go," said Dub and Rodub.

Each man rose against another, regarding it.

"Can you not decide that thing?" asked Sencha. "The man whom the Ulaid honour, tho' he were not the best warrior here, 'tis he should go."

"Which of us is that?" asked the Ulaid.

"Cuchulaind there; even tho' he were not the best warrior here, 'tis he should go."

They then advanced into the enclosure [of the fort], and Cuchulaind in front of them.

"Is it this fairy that is the best warrior among the Ulaid?" asked Fintan.

Thereupon, Cuchulaind jumped up, 'till he was on the summit of the *lis*, and leaped valorously on the bridge, so that the weapons that were in the *dun* [of Tara Luachra] fell from their racks. They were afterwards taken into a secure oaken house, with a yew door, three feet thick, having two iron hooks, and an iron spit through them. The house was furnished with flock-beds and bed-clothes. Crom Deroil sent their weapons after them; and they sat down; and Cuchulaind's weapons were elevated over them.

"Let water for washing be heated for them," said Ailill. And ale and food were given them, 'till they were intoxicated. Crom Deroil visited them still, to know if there was anything they would wish.

When they were merry, Sencha clapped his hands. They all listened to him. "Give ye, now, your blessing on the Prince who

բանքս Իր էջոռնաք մօ Խօժ քիւն. Ո՛ր Լամ Ի ղոցօրք միԽօժ, Իր
 Իմօս Կօլիմ 7 Խիսօ ծննի Լարիմ քիւն Կօնանցօ; յիրԽս էքն
 անսօ քիւ սրիցնամ.

15 քիւ քօն, օլ Պօելտենցա. Կօնցարս Ե Կօնցեր մօ էնսժ
 ղնօ Կօնքիւքսօ քար Կիր Կօ Խիսժ, Ե՛տ Եմբերքաք էօն յնիս
 Իննա ԿիօԽիս, Ե՛տ քիւ Խ-Երենօ 7 ԱլԽան ծօ Ելքիս քար Կիր 7
 ԿօԽիւքժ քար մ-Խան 7 քար քէշ, 7 ծօ Խիւրիս Կենօ քար մաք քիւ
 Կլօժա. Իր ծօ ԵրԽիւքժ քարցար քօր Կնա ինքօ :

Լէւի Երք ՊօԽԵԸ ղ-Կօելտենցա,
 Եր Կնլ ինք քիւնսց քօրքենցալօ ;
 (p. 19, b.) ղօԿօնքերցնի ղաժ մալժ,
 մօ շօցալ ինք ինցնքիւքժ.

քարս Ե՛տ ղ-Կօժլաք ղ-ԿօԽիս,
 շիւն քիւնսց մալք ԿօնԿօԽիս;
 ո՛ր Խս Երքս մօ Կլօժ ծօ
 շիւն ման մալք քօելմէօ.

Քիւ ղ-Ալաօ ո՛ր Կօրնա
 մաք Լսցօժ մալք ԿարքիւԽա,
 Իրք Կօցնի քիւ Կօլիս
 ԵրնաքիւԽա Կօն Կ-քիւսի.

Ո՛ր շօ Ենի քիւն Կիւն, օլ ՊօԽԵԸ; ծէքօրս Ե քէժ ծօ Ե
 Կանցնի 7 Են ծննաօ քիւն Եր Ե քէժ. Ո՛ւժ քաժի Կիւն Ենիս
 Կսլ Երք ղիւքժ Կսմաք ծօ. Իր մօԽօլ Կամքս ինքօրքօ ման
 քիւն ինքիւնսցա ինք Եր ԿօԽիւք ինքիւն; Ե՛տ ղամմա ին Լաժ
 սԿս Եր ծէժ շարքօժ Լա Խ-Ալքս ղօքքէքս քիւնքէլ
 սնսի.

Կօքօրք Կնլալաօ 7 ղօլա Կօր մաժ ղ-Կրքս ծօ Ե ղ-Երնա
 Կօրքս Ե Կլէժ ղ-Կօժքալաժ ծօն Կից ԿօմԽօլ քօր Կլէժս ինք Կից
 Ելք, Կօնաժաք ինք քիւնք քիւն սն. ծօ քիւնքս ծէն Կլալ Կաժա
 քօրսիս ծօ Ե ԿօԽիւք. ծօ Խերք Ելիլ Ե քիւնք քիւնք ղօմ-
 Լալս ծօ Ե ղ-Երնալ. շարք Ե քէժ մալք Ե Լալս օն Կօրք.
 Կօմմալս ինք քիւնք քօր Լալս ինք Լիք. Կօլլալս Կնլալաօ Կօ
 Ե մսնքիւ 7 ԿօԽիւք Ե Լալք քիւնք ղօմլա Կօլլալս Ե Կօր քիւնք
 Կօրքս Ե շլն. մալս ծօ Խեն ծօ Լէքս, օլ Պօելտենցա, ղօ-
 Խիս մալլալս. ԿօԽիւք Կնլալաօ Ե Լալք Երքիւք ղօմԽօլ Են

has protected you, who has been generous to you. It is not 'a hand in a poor garnered field.' Plentiful are food and ale for you with the Prince who has protected you. 'Twas not necessary to wait for cooking."

"'Tis true," said Dael-tenga. "I swear the oaths of my peoples, that there shall never reach your country, save what birds may carry away of you in their claws; but the men of Eri and Alba shall possess your land, and take your women and treasures, and break your children's heads against stones."

'Tis of him Fergus said thus, in the *Táin* :—

"Let off Dubtach dael-tenga,
Behind the host drag him;
No good has he done.
He slew the maiden-band.

"He did a hateful, hideous act—
The killing of Fiacha, Conor's son.
Not more famous for him, 'twas heard,
The killing of Mané son of Fedelmid.

"The kingship of Ulidia he contests not—
The son of Lugaid son of Casruba;
What he does against men is,
To attack them when they sit."

"That is not false, however," said Dubtach. "Observe the strength of the house, and the fastening that is on the house. See you not, that though you be anxious to leave it, you cannot. I am now deceived, unless there is a contest about our being brought out. Howsoever, that hero who is the best warrior among the Ulaid—let him bring some news from them" [the opponents].

Cuchulaind advanced, and made a somersault upwards, carried away the upper roof of the house, and was on the roof of the other house, when he saw the multitude down below. They formed into a battle throng to attack them [the Ulaid inside]. Ailill placed his back to the door, to protect them. His seven sons joined hands with him, before the door. The multitude burst into the middle of the *lis*. Cuchulaind returned to his people, and gave the door a kick, so that his leg went through it up to the knee. "If 'twas to a woman that was given," said Dael-tenga, "she would be in her bed." Cuchulaind

imoorup uring tenlug ró. Fierova sam, ol Senchá, irreo biar an volro Cuchulainn. Cád n-aúa ar aúa vo ócaib oc comruc bío ocuib; toril fair celiu éucaib runo.

Cate fair n-airle (.i. fair comairli) ol Senchá. Tocraio fair n-omommanó fpu fpaigro uli, 7 bío á gairceo ar bélaib cáic, 7 erbaio óenfer óá n-accallaim.

Máó trummi turebáil anoubi roáraitao á teé oib.

· Cía átagexallóatari (.i. accailfer), ol Senchá.

Átagexallairá, ol Tuircoé. Náé fer oib óonécucurra átblaé á beóil.

Batári ácéli oc airli á n-airle (.i. oc venam á comairli) immuic.

Ceiré cía átagexláatari 7 cetna maíá cucu irá teé, ol ino óic ámmuic.

Ráíáatá, ol Íorán.

Luro íarom Íoran irá teé cucu, nonbori óó. In láic rin á láechu, olre. Irreo, ar in láic.

In fer co cino á cheli ol Tuircoé.

Fir fir.

Tuircoé runo (p. 20, a) oc eirlabrai ulao; ní fuil áuil labrai maíi leo éenae.

Óanéci Tuircoé co ánoiarao co tarla á oi bono bána fair.

Tolluro íarom fer cáille irá teé nonbori. In láim rin á láechu, olre.

Irreo an imláin in fer co cino á céli, ol Tuircoé.

Óaneci Tuircoé co ánoiarao co tarla á óá bono bána fair.

Tolluro íarom Mianáé ánaioíneo irá teé nonbori. It bána linn ino óáiri íilet forrin lári olre. Óaneci Tuircoé.

Óompecire olre óúr in n-ebél oe.

Gabair á céli á éoir róí 7 immámberit forr ná tri nónboraib robatári uring tíg íarom co ná óeáio náé h-áe i m-beú ár etiri ruoiu.

Coníáiri íarom in ríóg ámmuic immá teé oi á gabáil for

delivered another kick, when the door fell down before him. "May I be saved," said Sencha; "'tis Cuchulaind that is here this time. Every virtue that is a virtue to heroes fighting, you shall have. Your companions are coming to you here."

"What is your counsel," asked Sencha. "Put your backs, all, against the wall, and let everyone have his weapons in front of him; and send one man to speak with them."

Heavy as it was to raise, they threw the house from off them.

"Who shall speak to them?" asked Sencha.

"I will speak to them," said Triscoth. "Any one of them that I look upon—his lips shall die."

The others were forming their resolution outside.

"Query: who shall speak to them, and go the first to them into the house?" said the warriors outside.

"I shall go," said Lopan.

Lopan then went into the house to them, accompanied by nine persons. "Is that pleasant, O heroes?" asked he. "Yes," said the heroes.

"Man against man?" said Triscoth.

"True, true."

"Triscoth here! speaking for the Ulaid! They have not good speakers besides."

Triscoth looked fiercely at him, so that he fainted.

Fer-Caille came into the house; nine in number. "Is that pleasant, O warriors?" said he.

"The full pleasure," said Triscoth, "is one man against another."

Triscoth looked fiercely at him, and he fainted.

Mianach "the unknown," came into the house, nine in number.

"Pale to us (said he) appear the sick that are on the floor." Triscoth looked at him.

"Look at me," said he (Mianach), "to see if I would die of it."

The other took him by the leg, and kept dashing him against the three enneads that were in the house, so that not one of them escaped alive.

The multitude outside gathered round the house, to take it against

υλτο. Ρολάιρετ ιαριom υλαιο α τεό ται α cenο co τορέματαρι
τσι έετ ρόν τισ οιν τ-πλόζ μοβύι ριιγρ ανεότταιρι. Όλύται in
caτ οι αλαιιυ. βατάρι ιαριom ι n-ιμνιρι in έατα co μεσόη λά
αρι α βάριάε. Ροζαb μαριom ρορ υλτο αριαbu, αρι βατι[ρι] ύατι.

βύι Διλιλλ ρορ ροραο in ούιue oc α n-οέριom. Ρορταρι
ρceλα ιννιρεn οαμρα ρceλα υλαο coριnοιυ. Δτεύαρι οαm
mibάταρι ι n-η'Ερε όie α cumma οόib, co n-accu ní οένat αέτ
mebáil ιnοιυ. Ιρ cιan o αρ ράραέ m γεβταρι caτ cen ρίε.
Μάο ιmοmρα ιmοριo οοβεριτα in caτ ní βάο έian ρολιλαρταe.
Δτεοο nιmεάρα cumac οόib, ιρ οισγύin (ι. ραμυγυo) οom-
γοναρι ιmáib.

Λαροοαιν μο λά Cuculaino beoε oe τριερin m-buοin, 7
ρoρoαριυbaι ρό έρι. Ρορoαριυbaι οαna Furiбайοι ρερbeno
mac Conóobайι immacuайиo. Mι γοιnτιρ α έeli αρι α leéet
(ι. αρι α έαιmι) leo.

Сιo na γοναρι, ol αλαιle οib, in ρέγονορα. Mι mellaé α
cáine οογní. Tonguipα α tonγaρ mo έύαέ, ciο cenο όρι no
beé ρайι nangeaιnοpео oc γuin mo bpiάταρι. Venaiοpιoe
pλεγ n-ιnο 7 αοbaill oe. Mutti ιαριom in caτ ρορ Έpиnυ 7
m έpиnάi αeт τpiαn οib αpp.

Οριετ υλαιο ιαριpin αn ούn n-υli, 7 αиγiε Διλιλλ 7 α
peéτ maccu αρι nao bάταρι hι caτ ρиu (p. 20, b). Οριn τpiα
nίpi έpebaο Temайι loéria.

Δτολύι Cpuméaηo nιaέ nайι αpp, οι Έpиnαib. Concpic
ρиι Riéip m-baηéaιnτι cίaρι oc lemaιn; mummе oο Cpum-
éaηo in ben. In ρapebaο mo macpa, ol ρι. Ροpиiάebaο, ol
Cpuméaηo. Tайι λιmpa, ol ρι, conoέmaip (ι. coριo οισγa).
Cиpи oισaλ ol Cpumεaηo. Copиybae Coιnculaino τaρι α epι.
Cιnnaρ oογéηταρι ρon, ol έpeom, Mι aηpe; μαpиyт beт οι
láim oό mι bάт écen naé nαill éena, άpi ρoγéba ι n-αpciο.

Λοταρι οin ιnοιαίo in τ-πλύaιε coρaиnαeτάρι Coιnculaino
ρορ áe αρι α ciηo hι cpιé 'Uaéne. Tиpαio Riéep α h-eταé
οι pίaο Choinéulaino. Mucайι Cuculaino α έταη ρиι λάρι
αρι nάéaηoepиeάaο α h-epиnoéta. Toρaиpέe hι ρeέtpo α
Chpuméaηo, lo Richip.

the Ulaid. But the Ulaid upset the house, so that three hundred of the host outside it fell under the house. The battle closed between them. They were engaged in battle 'till mid-day on the morrow. The Ulaid were broken, however, as they were fewer in number.

Ailill was on the rampart of the *dún*, looking at them. "The stories of the Ulaid were stories worth telling me until to-day," said he. "It was told me, that there were not in Eri heroes equal to them. But I perceive they do nought but treachery to-day. It has long been a proverb 'no battle should be fought without a king.' If 'twere about me the battle was given, 'twould not continue long. You see [said Ailill to the Ulaid] I am not able for them; and I have been profaned regarding you."

Thereupon, Cuchulaind dashed suddenly through the multitude, and assailed them thrice. Furbaidi Fer-bend, son of Conor, attacked them also all round. The others would not wound him [Cuchulaind], because of his beauty!

"Why do you not wound this warrior?" said one of them. "Not agreeable the deeds he performs. I swear the oaths of my peoples, tho' 'twere a head of gold he had, I would slay him a-slaying of my brother." He [Cuchulaind] pierced him [the speaker] with a spear; and he died thereof. The battle was subsequently gained over the *Erna*, only three of whom escaped from it.

The Ulaid then plundered the entire *dún*, and protected Ailill and his seven sons, because they were not in the battle against them. From that time forth, Tara-Luachra was not inhabited.

Crimthand Nianair of the *Erna* escaped from the battle. He met with Richis, a female satirist, westwards at the Laune. "Was my son lost?" asked she. "Yes," said Crimthand. "Come with me," she said, "until you avenge him." "What revenge?" asked Crimthand. "That you slay Cuchulaind for his sake," replied she. "How can that be done?" asked Crimthand. "Not difficult. If you only use your two hands upon him, you will need nothing more; for you will find him unprepared."

They then went in pursuit of the host [the Ulaid], and found Cuchulaind on a ford before them in the country of Owey. Richis took off her clothes in presence of Cuchulaind, who hid his face downwards, that he might not see her nakedness. "Attack him now, O Crimthand," said Richis.

Όο φυλ in περι έυcut, ορι Λόεζ.

ηατέ έm, ol Cuculaino, cén ber in ben in cpyt ucut
nίpnέpyrpa.

Σαβαιρ Λόεζ cloic άpηη έάpyyτ 7 οibαιpιcιo οι conoα ec-
maic τaπi α λyτaηη, commemαio α oμyιm i n-oέ, 7 combo
μαpib oe ιaπom.

Coтpέμαέτ ιaπpηη Cuculaino άp ceno Cpymτaηηo 7 pιέ
puy co tuc α έeno λaιp 7 α poyb.

Όolloτάpι ιaπom ηηoεγaηo ηη τ-pλύaγ combaτάpι oc oύη
Conculaino, co pεoτάpι άηη ηηpηηo άιoέi pειη. Όάτάpι ιaπom
poy poypuyt co ceno ceтpαέaт άιoέe poy ηηo όeη pειp λa
Coηculaino, 7 τiάγaιτ άaηo ιaπaηηη 7 pάcbαιτ beηηaέτaηη
λeιp.

Τάηic oαηa άιιιιι άηep puy h-υιtu combúi poy céλιoι
occo. Όobpεt comletet α eneé οι op 7 άpγeт oο άιιιιι, 7
pεéτ cumαλa cαé mac oί α maccaib.

Όolluyο ιaπom άιιιιι oόéum α έίpι pό έopy 7 όeητaηo puy
υιtu.

Όόι ιaπom Conéobay ιaπpηη cen coγeμαό α pίγi ηηηη cén
búi i m-bíu.

“The man approaches thee,” said Laeg.

“Not so, indeed,” said Cuchulaind. “Whilst the woman is in that condition I shall not rise up.”

Laeg took a stone out of the chariot, and cast it at her, which hit her across the *luthan*, so that her back was broken in two; and she died thereof afterwards.

Cuchulaind then advanced against Crimthand, and fought with him, and carried away his head and spoils.

They [Cuchulaind and his charioteer, Laeg] then went after the host, until all arrived at Cuchulaind’s *dún*, where they rested that night. They all were entertained, to the end of forty nights, on the same feast by Cuchulaind. And they afterwards departed from him, and left a blessing with him.

Ailill came from the South towards the Ulaid, and remained as a friend with them. The width of his face was given to him, of gold and silver, and seven cumals were given to each son of his sons.

Ailill subsequently went to his own country, in peace and unity with the Ulaid.

Conor was after without destruction of his kingship, whilst he lived.

GLOSSARY.

βαρ-αγρατ (p. 2, l. 10). See βαρ-ῥαγρατ.

ο-άτηζύο (p. 6, l. 7). For νο-άτηζύο, which signifies to reproach, or vilify, and in the text is put in apposition with έλιζυο. Comp. ιη νόγς βάτ νομ έλιζυοῖα . . . ολ Cuchulaino. "Think you it is to insult me?" asked C. (*L. na hUídre*, 43 b). άτηζύο is evidently the same as the άτηέο ("blame," "reproach") of O'R.

βαρεέτρα (p. 8, l. 25), "now," "this time." Variouslly written buveέτρα, ῥουεέτρα. The form α ῥεέτρα occurs in *L. L.* 113, b. See Windisch's *Ir. Woerterbuch*, voc. ῥecht.

αυοαν (p. 24, l. 17), gen. pl. of αυοαν. Translated "ducks"; but αυοαν is the Irish name for the "barnacle duck." See O'Don. *Suppl. to O'R. in voc.*

κίης (p. 4, l. 16), imper. 2 sg. of κενζαο, κίηεο, to advance, to step, to jump. See Windisch's *Irishes Woerterb.* voc. κίηim.

κοβῆλεο (p. 10, l. 5 ab inf.), dat. sg. of κοβῆλεο = κομῆλεο, q. v.

κοιβλεοι (p. 8, l. 14), gen. sg. of κοβλεο, a corrupt form of κομῆλεο, resulting from the silence of the ῑ in pronunciation, and the hardening of *m* to a *b* sound before the *l*.

κομῆλεο (p. 4, l. 7), a banquet. See κοιβλεοι.

κόραιο (p. 14, l. 4), pl. of κόραιο, a powerful champion. Coupled in the text with κυραιο, a knight, (αρ κυραιο 7 αρ κόραιο). Comp. ιη κοραιο αλμα . . . ζολιαῖ ("the mighty champion Goliath"), *L. Breac*, 128 b.

κυλαο (p. 28, l. 6). Translated "ear" by Crowe (*Siabur-Charpat*, 431), but wrongly. It means the poll or hollow of the head. Comp. εκμοιής builliu ma beolu οι α ζαι κορπαδα τρια ελαιῖ α έυλαο, "a blow of . . . spear in his mouth, so that it was through the hollow of his poll." (*Book of Fermoy*, 24, a 2). So also, Cuchulaind hurls a spear at Ferbaeth, which enters his poll (άε α να έυλαο) and exits through his mouth (φοῖ α beólo ῥαιῖ). *L. na hUídre*, 73 b. See Windisch's *Ir. Woerterb. in voc.*

ḃar-ṁamnatar (p. 8, l. 14). This word, the meaning of which seems plainly indicated in the text, would appear to be the 3 pl. pret. indic. of a verb ṁamnat, "to continue," or "remain." O'Donovan (*Suppl. to O'Reilly*) quotes ṁamnatar from the MS. H. 3. 18, T. C. D., and translates, "they consented," "permitted." But the verb is apparently used in a different sense in the text.

web̃taĩḡt̃i (p. 8, l. 8), 2 pl. perf. of a neut. verb derived from web̃aro (or web̃uro, web̃ur̃th, "dissensio," Z². 249).

echlar̃a (p. 16, l. 7 from bot.), pl. of echlar̃. The word is applied in the text to the shelter alleged to have been provided for the Ulidian horses. We might perhaps comp. in echlar̃ mul̃oae (gl. mulionica paenulam) Sg. 33 b., and therefore regard echlar̃a, as signifying coverings, or shelters.

ḃan-éclartar (p. 10, l. 10), for ḃanéclartar (?) = fo-n-éclartar, 3. sg. pret. indic. of the verb fo-féclao, "to look," "to regard."

éliguo (p. 6, l. 7). See áthḡú.

ḃar-fáclat (p. 2, l. 8), for fo-ro-fáclat, 3. pl. pret. of the verb fáclail, to leave, abandon. ḃar is often used for the particles fo-ro- in the composition of verbal forms in middle Irish.

fal̃taĩḡb̃ (p. 20, l. 5 from bot.), abl. pl. of fal̃tech (or foil̃tech), a stable, or shed. Comp. of fal̃ (or foil̃), a pen, or sty, and tech (a house). Compare mucc foil̃ (gl. hara), Sg. 26^a.

f̃inta (p. 12, l. 21), imperat. 3. sg. of verb f̃innao, "to learn," "to know." f̃inta lãt lit. means "be it known by thee."

fo-f̃inartar (p. 6, l. 12), for fo-f̃éinartar, 3. sg. pret. of f̃er̃ao, to make (and in a secondary sense, to bid, or offer).

fof̃uñof̃ao (p. 16, l. 9 : f̃ar̃uñof̃ao, l. *ib.* 11) for fo-ro-f̃iñof̃ao, 3. sg. fut. depen. of the verb f̃innao, "to learn."

f̃ur̃áil̃ (p. 2, last line but 1), "excessive." Apparently the same word as f̃or̃óil̃ (gl. magnum) Wb. 10^d.

ḡáer̃ (p. 2, l. 1), nom. sg. fem., "cunning," "sagacity" = ḡáet̃ar̃, from ḡáet̃h, ḡáit̃h, "wise," "cunning." Comp. the form uḡḡáit̃haim̃m̃, uḡḡáit̃h̃im̃ (gl. illudo, pellicio, lacto, Z². 30). Usually written ḡaoir̃ in modern Irish.

ḡuḡḡano (p. 24, l. 18), gen pl. of ḡuḡḡañ (gl. anser, Sg. 64^b).

ḡor̃mac̃ (p. 18, l. 6), a nurseling, a protégé, "a grandson," "a nephew," O'R. In the Glossaries of O'Clery and O'Flaherty, ḡor̃mac̃ is explained by mac̃ reat̃ar̃, "a sister's son." The word is otherwise written mac̃-ḡor̃. Comp. *it seúit mace ingor* (gl. pax fratribus), Wb. 23^a.

բար-իւմարտար (p. 2, l. 16), translated "excited," seems for բո-րո-ւմ(տի)ար-տար, 3. pl. pret. of the verb տարտաօ, the chief meaning of which is "to give."

ււլաչ (p. 2, l. 16), a quarrel, discord. Better հոլաչ (comp. cen ուլ. n-ւոլաչ (gl. sine ulla interreptione (sic), ML. 32^a). cen մոլաչ (gl. sine disceptatione) Z². 877.

բաւ-լիւրտար (p. 10, l. 8), for բա-ւա-լեւարտար (3. sg. pret. indie. of the verb ւեւաւ, "to follow.") Comp. բո-բիւրտար for բո-բիւրտար, *supra*.

տա-օնցրա (p. 10, l. 24), for տօ-ֆօնցրա, "I have sworn." (Comp. տօֆօնցաւ, "which he would swear," ML. 36^a). See Windisch's *Ir. Woerterbuch*, under տօնցիւմ.

բոմբար (p. 34, l. 12) seems used in the sense of "uproar," "quarrel," or "*rumpus*" (to which latter word the form բոմբար (l. 18) has a curious resemblance.) Comp. Latin *rumpo* and its derivatives.

բոմբար (p. 34, l. 18). See բոմբար.

բոմբար (p. 2, l. 7), dat. pl. of բոմբար, "a fairy mound," or "fairy abode" (compounded of *síd* and *brug*). In the text the word բոմբար seems put in apposition with բոմբար, dat. pl. of բոմ, a hill.

բիւր (p. 2, l. 5) usually means "downwards," but here it has the meaning of "underneath," or "underground."

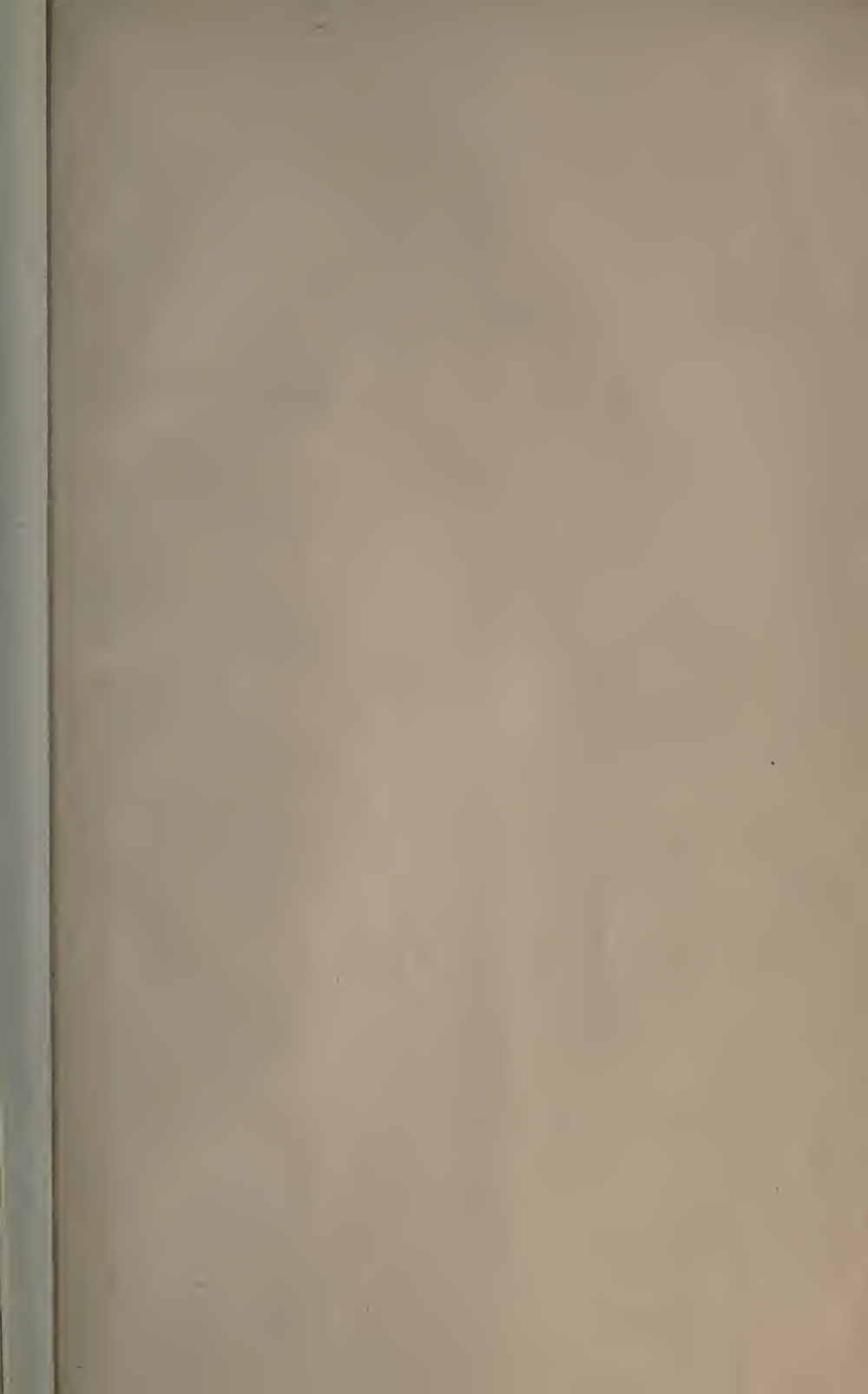
տա (p. 12, l. 29), subst., "silence."

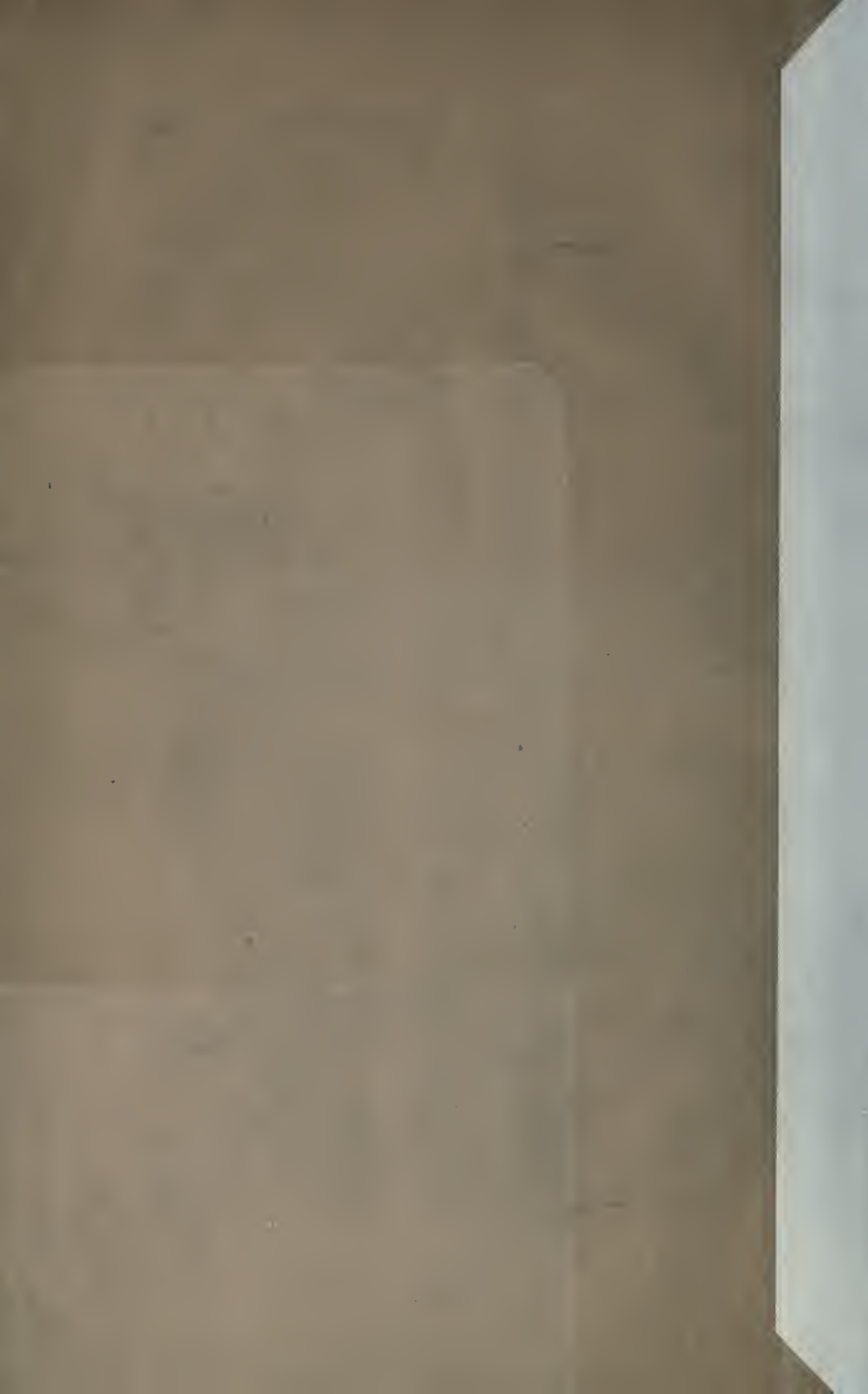
տաւեւ (p. 12, l. 30), "silentness," "stillness"; deriv. from տա, "silence."

տարտաւ (p. 12, l. 29), adj. "silent"; from տար (or տօր), "silence."

տարա (p. 26, last line, *et passim*). Glossed աւտարա ("I saw,") in the text.

But the gloss seems wrong. տարա is represented by տարա elsewhere in the Book of Leinster (p. 100, b, 101, a) and by տարա (45, b), where it is used in the sense of "here," "behold." Other forms of the word are տարա, տարա, which Stokes appears to have misunderstood (Corm. Transl., p. 145). Comp. also, տարա իւր տարա ("here is his wife with the king"), and հ-տարա Քոնալլ քերաւ իւրա ("here is Conall Cernach here"). *Tain bo Fraich*.





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